

AMERICA

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Chronicle

Home News.—The American side of the tariff controversy with France, described in full elsewhere, may be summed up in the two facts of the widespread American desire for a lower tariff and the consequent political complications, and in the French contention, matching the American one, that France protests not against formal discrimination but against discrimination in fact against imports to this country which are almost wholly French. In answer to this, the American contention is that this country is not opposed to any kind of tariff on imports, provided the same is applied to all countries equally. Not reciprocity, but most-favored-nation treatment is desired.

The Republican political situation continued to occupy the attention of the country while Chairman Butler of the National Committee called a meeting of chiefs in Washington. There was some talk of "drafting" Coolidge. He, however, gave no encouragement to this plan. At the same time, it was reported that sentiment, apart from the north-

east, was in favor of Hoover, with a strong minority centering around New York in favor of Hughes. The general feeling at that meeting seemed to be that Smith would be the Democratic nominee. It was felt that Coolidge alone could defeat him, while the New Yorkers thought the same result could be achieved by nominating Hughes. The westerners reported that Hughes' strength outside of the east was small and that Hoover, even without winning New York's vote, could find sufficient strength elsewhere to carry him through. The net result of this conference was that the conditions of four years ago were reversed, with one outstanding candidate this time on the Democratic side and a number of ambitious aspirants on the other side. Whether this obscure situation in the Republican party would be cleared up in time for a serious campaign in favor of one man was not evident. The only plan adopted was that of pushing favorite sons with the hope of a landslide at the convention in favor of one or other of the provisionally agreed candidates.

China.—Active military operations were resumed and a new drive on Peking inaugurated. Shansi troops captured Kalgan and drove the forces of Marshal Chang Tso-lin back some twenty miles. After occupying Kalgan the Shansi army made a further advance to Suanhwafu. Marshal Feng Yu-hsiang, acting in conjunction with General Yen Hsi-shan, military Governor of the Shansi Province, began a drive toward the capital. Meanwhile northern warships made two unsuccessful attempts to enter the harbor of Shanghai, which was held by the Nationalists. Some heavy firing took place and considerable damage was reported in Woosung.

France.—The tariff controversy continued to claim attention at home and in America. On October 3, the American Department of State gave to the public the text of the recent correspondence with France, consisting of the French reply of September 14, to the first protest against the increased rates, the rejoinder of the Department of State, dated September 19, and the French note of September 30. These memoranda constituted a debate on customs theory and precedent. France cited the reciprocity policy of the American Government, maintained in all her tariff negotiations prior to 1907, and defended her

own position of refusing the United States a gratuitous concession of most-favored-nation treatment. The American Government continued to advocate uniformity without special concessions as the only sound basis of world economics. The last French note proved more conciliatory in tone, inviting review of agricultural quarantine regulations, and suggesting that a special American commission investigate French production costs in industries threatened by adverse rates.

While negotiations proceeded in the Department of State, the Customs Division of the United States Treasury announced, on October 6, a new high rate of duty on imports from France of automobiles, motorcycles, and some few other articles. It was explained unofficially that such adjustments of rate were a mere matter of automatic routine, following unfavorable rates imposed on American goods. It was believed that this move would not seriously interfere with the progress of negotiations in the Department of State.

Rumors of a demand for the recall of M. Rakovsky, the Soviet Ambassador at Paris, became more insistent, following the mutiny and riot in the French naval prison at Toulon late in September. Stories of the establishment of schools for Communist propaganda in French seaports and arsenals intensified the popular demand. Reports of an earlier request for his recall had been denied, but it was rumored that after a meeting of the French Cabinet on September 30, Ambassador Herbet had been instructed to protest strongly against the continued presence of Rakovsky at Paris. A later report affirmed positively that the French Government had definitely demanded his immediate recall.

Early estimates of the budget for 1928 place the total at more than 40,000,000,000 francs, or roughly \$1,500,000,000. In discussing finances before a committee of the Chamber, Premier Poincaré stood firmly against any premature reduction of taxes and strongly opposed additional expenditures. Debt payments to America and England will probably continue to be made without any long-term agreement, unless the creditor nations accept a clause suspending France's obligations in the event of any interruption of payments to France by Germany.

Germany.—The ovation given Paul von Hindenburg on his eightieth birthday was considered a significant chapter in the history of the Republic. Political rancor and party differences were set aside and a united nation gave spontaneous and whole-hearted expression of affection for its Chief Executive. Large delegations representing the "Stahlhelm," the "Jungdeutsch" and other reactionary organizations mingled with the enthusiastic crowds that cheered the nation's chief as he passed along the streets to Berlin's great stadium. Here a hundred thousand more greeted the octogenarian. After the singing of the school

children the President spoke a few words of thanks and exhorted the children to devote their best powers to the service of the Fatherland. The address of Chancellor Marx evoked a fervent plea for national unity and reconciliation with the new order of things in Germany.

Messages of congratulation were received from every nation. Dr. Hainisch, President of Austria, praised the German leader for continuing his arduous labors despite the burden of years. From the United States more than 500 messages were received. President Coolidge in his telegram mentioned von Hindenburg's service to the Commonwealth and his unswerving devotion to the Constitution. A discordant note was struck by General Ludendorff's *Tannenberg Bund* and by the Reichsbanner, which declined official representation. The Vienna *Arbeiter Zeitung*, mouthpiece of the Social Democratic Party, intimated that the real German Republicans were honoring von Hindenburg more as a Marshal of the Kaiser than as President of the Republic.

On the eve of his birthday von Hindenburg signed seventy-five pardons. They were practically all political prisoners sentenced by Federal courts. In addition to these, other prisoners from the various States were liberated, and though no exact estimate had been made it was expected to number about 500. In signing pardons the President put down as his guiding principle to grant liberation first to those who had attacked him personally and then to the enemies of the present form of government. These acts of clemency were highly commended by the German jurists who presented to the Reichstag an imposing memorial pleading for the abolition of capital punishment.

Great Britain.—Though the general elections are not expected to be held earlier than the latter part of next year, both the Labor party, in its annual conference at Blackpool on October 3, and the national conference of the Conservative party, held at Cardiff on October 5, were concerned largely with matters pertaining to the elections. One of the first acts of the Labor party convention was to dissociate itself from Communistic influences. The chairman gave the keynote by denouncing the Communist "powers of dissension" in the British labor movement. Though Communist delegates were present and attacked Mr. MacDonald and the Labor leaders for their moderation, the direction of the assembly was overwhelmingly in favor of social and political moderation. The Labor program, as formulated for the election campaign, was designed, according to Mr. MacDonald, "to present to the nation definite pledges of workable reforms rather than vague propaganda for a distant Socialist State." In connection with the views expressed by the Laborites, it may be noted that the figures recently published by the British Communist party showed a loss of about one-third in membership and a decrease of about the same percent-

Universal
Congratulatory

New
Customs

Soviet
Ambassador
Protested

Finances

Labor Against
Communists

Hindenburg
Celebration

age in publications, over the year of 1926. The registered membership at present is estimated at something over 7,000, located mostly in the mining districts of South Wales, in Scotland, and in London.

Ireland.—An added controversy to that being carried on in regard to the subscription to the oath by the Fianna Fail deputies when they entered the Dail, was roused by the joint pastoral of the Irish Bishops on the subject of perjury, read in the churches on October 2. The pastoral made no specific reference to the action of the Fianna Fail members in taking the oath prescribed by the Constitution, the while they protested that they considered the oath merely "an empty formula" and did not hold themselves bound by it. The pastoral emphasized the moral aspects of the subject, condemning all forms of perjury and lying, and insisting on the sanctity of oaths. When Mr. De Valera and his party announced their interpretation of the Dail oath and subscribed to it in accordance with that understanding of it, they were condemned by a large number of Irish moralists, though they did not lack defenders from among the clergy. In like manner, the pastoral of the Bishops was regarded by the majority of people as referring to the Fianna Fail action, but by others as directed almost exclusively to the vice of perjury, which has grown alarmingly in the past years in the law courts; these asserted that the pastoral was prepared even before Mr. De Valera's entry into the Dail. No explanation of this phase of the pastoral has been offered by the Bishops. In itself, the pastoral is a thorough and clear exposition of Catholic teaching on the subject of perjury.

Though the main interest of the pastoral centered about the question of false swearing, the document also spoke of other evils. Principal among these condemnations was that of all-night dancing. In their Lenten pastorals and in other messages, most of the Bishops had already denounced unrestrained and late dancing. This joint pastoral while admitting that dancing may be a legitimate form of amusement, condemned the excesses connected with it. Special warnings were also uttered against "crime films" and other types of motion pictures, suggestive advertisements, and indecent books and papers.

Japan.—Prefectural and provincial elections were almost completed. Politically the results were of small moment, but they were significant from other angles. The elections were the first since the new suffrage law which almost quadrupled the electorate. There was some disappointment because only about half the qualified voters cast a ballot. Though strong Government influence was exerted to sway the results, for the first time in the history of the nation its purpose was not realized. While still commanding a small majority, the Opposition improved its position. The success of twenty-seven Labor candidates was inter-

preted as foreshadowing a distinct Labor group when the Parliamentary elections take place next year.

Considerable conjecturing was current relative to the visit of Thomas W. Lamont, a J. P. Morgan and Company partner, from the United States. Though he categorically declared that his visit was merely one in response to invitations of old friends, the press reported that he was also appraising the country's financial and economic position and measuring the results of the recent banking crisis. There were also rumors that he intended to investigate the electrical industry with a view to consolidating it, and the flotation of a new national loan to finance Manchurian enterprises. He was received by the Emperor and was the guest at several luncheons and dinners in his honor. His visit was made the occasion for conferring Japanese decorations on various American bankers who assisted in floating the earthquake loans.

Mexico.—The long expected outbreak as a result of the acute political campaign occurred on October 3. The chief figures in this revolt were General Arnulfo Gomez and General Francisco Serrano, the two candidates for president on the anti-re-electionist platform. After a week of sanguinary violence on the part of both sides, in which Serrano's campaign manager, General Carlos Vidal, was murdered, the two candidates fled from the capital, Serrano to the State of Morelos and Gomez to Vera Cruz. At the same time, two regiments of the Mexico City garrison, under the Chief of Staff, General Hector Almada, fled towards Puebla. Serrano, expecting to join his friend, Juan Dominguez, was captured by the latter and put to death with thirteen officers of his party. Gomez was said to be at the El Triunfo Ranch, but later to have fled to Vera Cruz. At the same time an outbreak occurred at the railroad center of Torreon, but according to Government claims was quickly crushed. In all of these three actions Calles claimed that the chiefs had been captured and executed. Meanwhile, the twenty-five members of the anti-re-electionist party in Congress were expelled from that body. All of the above are the facts which were allowed to leave the country by the Government. A strict censorship was clamped on all news, and correspondents merely reported the official communiques given out by General Alvarez in Mexico City. It was not known at this writing whether the revolt was more widespread than admitted or whether in any region it had been successful. The Government universally claimed success in all cases.

This revolt practically put an end to the political campaign in view of the elections in July, 1928, and left Obregon as the sole surviving candidate. The extreme ruthlessness with which the revolt was crushed followed the time-honored custom in Mexico of putting all prominent prisoners in a civil war to death. However, as has happened before, this extreme violence might have the unexpected effect of raising up new enemies to the Government. Francisco Serrano, who was executed, was a former friend of Obregon,

Lamont's
Visit

Military
Revolt

Other Evils
Condemned

Elections

Significance

but had recently been very bitter toward him. He was a man of the most extreme dissolute life and his disappearance was not mourned throughout the country. Gomez, whose private life was somewhat better, was also a former friend of Obregon. One of the tragic circumstances of the week was that Serrano was put to death by one whom he considered his closest friend. This revolt had been brewing for some time and it was commonly said that Gomez had at least a third of the army generals with their troops in his favor. The reports as published did not reveal the full strength of the elements which followed him out. The report that Puebla, Torreon and Vera Cruz were the centers of the revolt showed that it was well planned, for Torreon is a chief railroad center and Vera Cruz the principal port, while Puebla is in a good position for a stroke towards Mexico City. The seriousness of the situation might have been judged by the reports allowed to come through of the all-night vigils of Calles and his Chief of Staff.

Poland.—The Bank of Poland bonds dropped three points when it was learned that negotiations for an American loan were broken off. Approval for floating the American part of the loan was given on condition that an American financial adviser be named. It was generally understood that the Polish Government objected to the amount of supervision insisted on by American bankers in the method of expending the proceeds of the loan. The bankers also required that an American be placed on the directorate of the Polska Bank. This met with considerable objection from politicians in Warsaw.

The Polish Government based its rejection principally on the refusal of American financiers to grant an emission price of ninety-two. The present financial and economic conditions were said to be more favorable than they were when negotiations were opened twenty-two months ago. The revenues for the first half of the year showed an excess of 150,000,000 zlotys over the budget estimates. The trade balance and the general financial condition showed an improvement over last year. The rate of conversion, 103 at the end of twenty-five years and an interest of seven per cent was considered high. The Government felt that a comparison with the terms of the German loan showed unfair discrimination.

Rome.—The Holy Father was recently presented with a summary of the work of the Sacred Tribunal of the Rota. In reply to the address of Msgr. Massimi, Dean of the Rota, the Pope praised the judges of the court for their impartial hearing of all cases presented, and vindicated them against the complaint that they should not pass judgment in the review of marriages of non-Catholics brought to them for decision. Msgr. Massimi had summarized the work of the court during the past year, and recounted to the Holy Father some of the press accounts that placed a

false construction on the attitude of the court. Out of forty-five cases decided, twenty-eight had ended in a favorable decision. In half the cases tried no fees had been demanded, owing to the poverty of the litigants. Payments by wealthier petitioners had been just enough to cover expenses of cases examined free.

Russia.—By unanimous decision, the Communist International Praesidium expelled, on September 30, from the executive committee on the Communist International, Leon Trotsky and his aide, M. Vuyovitch. The expulsion took place after the discovery of secret printing plants and the expulsion of fourteen Oppositionists from the party.

The reason for the decision was given as follows:

The Praesidium deems the remaining of Trotsky and Vuyovitch in the Communist International impossible because of their violent struggle against the organization by means of underground printing plants, coupled with organizing illegal centers and inciting malicious slander against Soviet Russia abroad. . . .

Associated with Trotsky in his expulsion were a group of "intellectual" Oppositionists, among whom were numbered Prof. Preobrazhensky and Serebrakov, said to be responsible for the printing press; Zinoviev, Piatakov, Kamenev, Sokolnikov, Rakovsky, Smilga, Radek, Peter-son, and others.

Five separate agreements were signed between Russia and Persia at Moscow on October 2, after nearly eight months of negotiations. The first is a compact of neutrality and mutual non-aggression; the second is a trade convention; the third concerns customs; the fourth fisheries, and the fifth regulations for the status of the Russian port of Pechlevi on the Caspian sea, which the Persians use as a base for their fishing fleet. Negotiations were reported as under way for parallel non-aggression and trade treaties with Poland.

Russo-Persian
Treaty

How many Catholic veterans have neglected to avail themselves of the treasure of adjusted compensation? John Ames asks the question in next week's AMERICA.

"Open Shop and Closed Minds," by H. G. Takkenberg, draws a parallel between an economic conflict and an intellectual one. Open minds, like open shops, sometimes mean open to one and closed to others.

"A Catholic Doctor Among the Mohammedans" is a vivid account of the personal experiences of the medical missionary Dr. Margaret Lamont.

"The Ironical Microbe" is a brilliant sketch by a favorite writer, William Walsh.

Rota
Report

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Undaunted St. Louis

THE whole world will admire the heroic spirit manifested by the city of St. Louis immediately after the tornado. Like the Crusader Saint whose name she bears, St. Louis is undaunted and unafraid. In the great disaster which overtook her she finds no reason for depression, but a call for renewed energy. "While St. Louis is fully aware of the severity of the disaster," writes the president of the Chamber of Commerce, "having afforded immediate relief to the sufferers, her citizens are now looking to the immediate rebuilding of the destroyed area." "The disaster, however regrettable, particularly in its toll of death," writes the president of the Clearing House Association, "was fortunately confined to a section less than one-tenth of the city's area." "The work of relief in the tornado area is well in hand, and all cases of acute need have been located and relieved," reports the chairman of the Red Cross. "The finance committee will raise all the necessary funds within the city without soliciting outside aid which has been so generously offered."

Blessed and secure is the city whose citizens can display this spirit! Grief for the bereaved cannot stop their steady work for the relief of the injured, the housing of the homeless, and the immediate replacement of what was destroyed.

Who that has visited this old city beyond the Mississippi has not felt its charm? Old as American cities are counted old, it traces its origin back to the days when the lilies of France floated over the missions and trading-posts of the valley. Its story is a tale of the hunter, the explorer and the priest. Once known as "the Rome of the West," St. Louis still merits the title through its beautiful cathedral, its great university, the oldest west of the river, and its numerous educational and charitable institutions. The spirit that gave St. Louis its unique place among American cities, and whose name Lindbergh

carried across the seas, still survives. From a knoll overlooking the beautiful Forest Park the Crusader King gazes towards his city and raises his hand in a gesture that is at once a benediction and a call to action. Out of the ruins will rise a new St. Louis, but the old undaunted spirit abides unchanged, and immutable.

Lagging Justice

SEVERAL American correspondents now residing abroad, write to tell us that in their judgment, the American criminal courts work too slowly. We can only say that this judgment probably coincides with that of the leaders of the American bar and of all intelligent laymen.

However, it is only fair to note some of the reasons which have led to this tardiness which at times amounts to a miscarriage of justice. The procedure now in use in most American jurisdictions is largely the result of good principles misapplied. As has happened in other fields, methods once necessary have been retained when the emergency which justified them has passed.

In the later colonial period our American ancestors conceived themselves to be as much at the mercy of the Crown as the people of Great Britain before the wresting of the Magna Charta. The scales of justice, they thought, were heavily weighted against the accused who could be arraigned almost at the pleasure of the prosecution, tried in an alien territory, and convicted on the evidence of witnesses whom he had not been permitted even to see, much less to examine.

Hence the spirit of the early American criminal legislation was to afford the defendant every possible protection. It was not that the arm of the State was to be crippled. Rather, it was to be held from striking before the accused had been found guilty. Punishment was never to be inflicted for crimes or misdemeanors vaguely defined, or not defined at all, nor were indictments to be sustained by witnesses testifying in Star Chamber sessions.

Thus in the body of the Federal Constitution (Art. III, sec. 3) not only was treason defined clearly and definitely, but the form of proof was also prescribed. As for the Bill of Rights, so called, no fewer than four of the Ten Amendments relate to the due protection of the accused in criminal trials.

A brief examination of the Amendments will show that in every instance the intention was to provide a sufficient shield against the tyranny and persecution of irresponsible officials. The Fifth Amendment, for instance, guarantees that none shall be held for a capital or otherwise infamous crime, except on presentment or indictment of the grand jury; that a man shall not be twice put in jeopardy of life or limb for the same offense; and that no one shall be deprived of "life, liberty, or property, without due process of law." The Sixth Amendment safeguards the right to a speedy and impartial trial, in the State and district wherein the alleged crime was committed. It further provides that the de-

fendant must be informed of the nature and cause of the accusation, and confronted with his accusers, and affirms his right to the assistance of counsel chosen by himself, and to compulsory process for obtaining his witnesses. Finally, by the Eighth Amendment, excessive bail and fines, and "cruel and unusual punishments" are forbidden. It is hardly necessary to mention that these Amendments, while they restrict the Federal Government only, soon found their substantial counterparts in the States in which they did not already exist prior to the ratification of the Constitution. Hence a certain tradition was firmly fixed at an early date.

That not one of these guarantees affords an excessive protection to the accused, is clear. Their single purpose is to promote justice, in the protection of the innocent, falsely accused, as well as in the condemnation of the guilty.

Whose Rights Are in Peril?

BUT principles are one thing, and their application to actual conditions another.

As time went on, it became possible for honest men to differ on what constituted an excessive bail, what punishments were cruel and unusual, and what, precisely was meant by the "due process of law." Practicable definitions had to be found. Usually these were taken from the decisions of judges respected by the profession for their knowledge of jurisprudence. Frequently cited thereafter, not always, perhaps, with complete pertinency, they gradually formed a body of precedent, of controlling force even when not incorporated into statute.

If the legal profession has in this or in a similar manner, created that mass of precedent sometimes referred to as "man-made law," it must be remembered that the dominant purpose was not to free the guilty, but to protect the innocent. The profession could not possibly foresee that the time would come when the means evoked for the preservation of justice, would be wrested by criminals and by their wholly unscrupulous counsel to frustrate justice.

But with this said, it remains true that the conditions which now exist in our criminal courts are a challenge to the profession. The jurists of today must sweep away that tangled procedure, beset with technicalities which serve evil-doers as means of escape. The times have changed. Speaking generally, we do not live in an age in which courts and public officials are inclined to misuse their powers to persecute, and the danger that men accused of crime will be deprived of their constitutional rights is remote. The real danger today is that the right of the State to protect itself, and the right of the individual to his life, liberty and property, are jeopardized by processes which give the criminal more than his due. It is no longer necessary to stress the rights which must be protected against tyrannical officials. The emphasis must be shifted, to rest upon the right of the State and of the individual to be protected adequately against the criminal.

Fabulous Snakes

SOME good citizens in Chicago are mightily exercised over the alleged habits of certain inhabitants of the herpetological world. Mr. Volstead has not achieved his purpose; but the monsters now under discussion are no more real than the snakes, the pink elephants, and the death-dealing rabbits which in the wicked days of yore occasionally caused the bibulous more than a bad quarter of an hour.

But the terror ought to be quelled by the facts contained in a letter addressed to the *Chicago Tribune* by Mr. Wilfred H. Osgood, Curator of Zoology in the Field Museum of Natural History. Citing the authority of the herpetologist of the Museum, Mr. Karl Schmidt "who knows almost, if not quite, as much about snakes as Professor Michelson does about the diameter of the stars," Mr. Osgood solemnly assures his fellow-citizens that there is no snake with a sting in its tail, and no snake "which can or ever does take its tail in its mouth and roll down hill." It simply isn't done in the best, or the worst, herpetological circles.

Hence no one in Chicago is in danger. But should any citizen find himself menaced by a horn snake or a hoop snake, Mr. Osgood begs him to kill it or capture it. For a snake with a poisonous sting in its tail, Mr. Osgood will pay \$1,000. Another \$1,000 is promised "to any one who will show us any snake rolling down-hill like a hoop."

But this is not the last which Messrs. Osgood and Schmidt will hear of these fabulous snakes. Even teetotalers have held these creatures to their bosoms for so long, that no mass of evidence will convince them that they are hugging a delusion. Messrs. Osgood and Schmidt are safe in offering that reward. They will never see a snake which rolls after its human prey, or a snake that stings with the tail, but they will never cease hearing about both.

History, too, has its fabulous snakes which nothing can dislodge. One of them—and its habitat is not restricted to Indiana—is the disloyalty of Catholic citizens. Many have seen this snake roll like a hoop; or they have heard of it from unprejudiced witnesses; but despite the fact that Catholics have been in this country for a few centuries, and that at present some 20,000,000 of them are at large, no one has ever been able to capture even a single specimen.

This fact is the more singular when it is remembered that Catholics do not hide in dens and rocks. They are most remarkably gregarious, not infrequently gathering to the number of a million or more in a single city or neighborhood. Even more unaccountable is the fact that Catholics took part in the formation of this nation, have fought for it on many bloody fields, and have occupied, even to the present time, some of the highest posts in the States, and in the Federal Government. With a full and free field on which to display their disloyalty, they resolutely declined to live up to their reputation.

All this may simply prove—and to many will prove—

that the Catholic disloyalty-snake is the most cunning and elusive of all beasts. But to the unprejudiced it merely shows, what every student of the history of this country will affirm, that like the snake which rolls like a hoop, it does not exist. But we shall hear of it often.

On Cases of Stigmata

FROM time to time there have appeared in the Catholic Church men and women visibly marked with the wounds which correspond to the Sacred Wounds of Our Crucified Saviour. Mystical theology applies to them the name of "stigmatics."

Within the last few weeks, the secular newspapers in several Eastern cities have undertaken to discuss the subject. It need hardly be said that their treatment was wholly unsatisfactory. With some, the tone was Saducean. The alleged stigmata do not exist. Others, admitting the reality of the wounds, would explain them as due to purely natural causes.

Now the question whether or not wounds exist in a specified human being is plainly a question of fact. Either they exist or they do not. *A priori* arguments for or against are wholly incompetent. The fact of existence or non-existence can be determined only by careful inspection conducted by competent examiners.

If the wounds do not exist, there are no stigmata and no stigmatic. If they do, the question of cause may be moved. It is true that the stigmata may become invisible, but that case is not under discussion.

Père Auguste Poulain, S. J., an authority in this matter, writes that the suffering, often very intense, borne by stigmatics, is to be considered the essential part of the visible stigmata, and that "the substance of this grace consists in pity for Christ, participation in His sufferings and sorrows, and for the same end—the expiation of the sins unceasingly committed in the world." In this description we discover what the Catholic mystical theologian means when he speaks of stigmatics: persons who have received an unusual grace from Almighty God by which they show forth the sufferings of Our Lord in visible form, for the expiation of sin. The life of the stigmatic is an almost unbroken series of sorrow and pain which ends only with death. Hence the true stigmatic is invariably an individual of tried virtue, noted especially for his love of God and of his neighbor, for his humility, patience and obedience, and for his fidelity to every virtue.

But cannot these wounds be produced by the imagination of the subject?

Of this no proof has ever been submitted. As Père Poulain writes, "There is not a single experimental proof that imagination could produce them, especially in violent forms. . . . There is only one means of proving scientifically that the imagination, that is, auto-suggestion, may produce stigmata: instead of hypotheses, analogous facts in the natural order must be produced, namely, wounds produced apart from a religious idea. This has not been done."

Some physiologists, however, have attempted to show that the stigmata may be brought about in a purely natural manner. Keenly impressed by the sufferings of Our Lord, and filled with an ardent love, this preoccupation reacts upon the subject, reproducing the wounds of Christ. Thus the immediate cause of the phenomena would not be supernatural. This hypothesis, however, is equally devoid of proof, and is rejected by Père Poulain as "illusory."

Every Christian will admit that God can, for His own wise purposes, cause one of His children to bear in his body the wounds of Jesus Christ. But as in the case of reputed miracles, Catholics are exceedingly critical. They wisely suspend judgment, pending the report of experts and the approval of the ecclesiastical authorities. Finally, it should be remembered, as Père Poulain observes, that neither religion nor mysticism is dependent on the solution of these questions, and that "in the processes of canonization stigmata are not counted as incontestable miracles."

Priest-Astronomers

IN an ancient legend is found the reason why many priests are interested in astronomy and why some have attained eminence as astronomers. This almost professional interest is due to the fact that the first astronomers mentioned in the Christian dispensation were the Magi, wise men who studied the stars. Later, relates the legend, these Magi became priests, then bishops, and after lengthy days of preaching and nights of star-gazing, were martyred.

Here the legend borders on the apocryphal. It demands that astronomy be the favorite pursuit of bishops and martyrs; yet history records no bishop-astronomer, although Copernicus served as administrator of a diocese for a short time, and we know of no astronomer who exchanged his optic glasses for a crown and palm. As a rule, clerical astronomers have been priests of the second order, who after living quietly died quietly in their beds, and so found "the fairest Star of all," as Thompson sings.

Apart from the legend, the presence of clergymen among the astronomers has been marked from the days of Copernicus to that of Msgr. Brennan who died in St. Louis last week, and of Father Hagen who still presides over the Papal Observatory. Possibly Jesuits trace their fondness for astronomy to their Founder who loved the beauty of the starry night. Kircher, Mayer, Scheiner, Cysatus, and Hell (gentle in all but name!) won distinguished consideration in the seventeenth and eighteenth centuries, to be followed in our own times by Perry, the "starry amorist" of Thompson, Sidgreaves, Secchi, de Vico, Kugler and Hagen.

The study of the stars, asserts the legend, led the Magi to Bethlehem. Our priest-astronomers too are worthily occupied. Their researches will bring them with many spiritual children home to "the Gardener of the stars."

The Klan Aftermath in Indiana

ROBERT R. HULL

AFTER a sojourn of some length in Kansas and South Dakota I again, in the spring of 1923, took up my abode in Indiana. My impressions of the State, gained during the former residence, had been favorable. I thought of the Hoosiers as a tolerant, enlightened, and progressive people. The fame of a number of Hoosier novelists and poets had shed a luster on the State, giving to it a certain tone of culture.

Immediately after my return I became aware that a change had come over the face of things. There was not the same Hoosier candor nor the same spirit of hospitality of yore. Instead there was an appreciable tension. No man could be quite sure of his neighbor. Everyone had the sense of being suspected, distrusted, and covertly watched. Catholics and Protestants were not associating on terms of equality. In the mind of the Catholic there was a rankling suspicion that his Protestant neighbor, with whom he endeavored to feel at ease, was a Klansman ready, at the behest of concealed superiors, to betray his confidence. In the mind of the Protestant who had not affiliated with the Klan there was a strong feeling of apprehension. Terrific pressure to force him into the Klan was being brought to bear. His business might suffer if it were known that he was intimate with Catholics.

In the smaller towns and rural districts the Catholics underwent a mild persecution. They were socially ostracized. It was often impossible for them to secure employment. Catholic business men were boycotted. The contracts of Catholic school teachers were not renewed at the end of the term. In such places, strongholds of the most fanatical Protestant evangelicals, the Klan was particularly strong; and it is worthy of note that practically every Methodist and "Campbellite" minister in the State became a propagandist for the Klan.

The year 1923 will always be remembered as "the hectic year" in Indiana history. D. C. Stephenson, familiarly known as "the old man," was "Grand Dragon" at the time. The shadow of "Steve" fell athwart the life of every Hoosier citizen. In many pastures of the State his sheeted and hooded hordes gathered nightly to be harangued by imposters who claimed to be "ex-priests" and "ex-Romanists." The highways were choked by processions of ghostly pilgrims going to and returning from klonklaves. The movement had all the ear-marks of a revival meeting, with the evangelical parsons in the leading roles. The "forces of righteousness" had tasted blood and the prejudice against Catholics and foreign-born was intense. The whole state was astir with political intrigue.

To add to the anxiety felt by members of the proscribed classes, "the old man" had card-indexed every citizen of the State. He had at his fingers' tips up-to-date informa-

tion about every Jones and Smith, their place of residence, telephone number, habits, family, religion, and past history. In every block in every city and town "the old man" had a Klan spy, whose duty it was to report concerning the movements of any particular person at any hour of the day or night should "the old man" so require. If the continued presence of a certain person in the community was thought undesirable, a "poison squad" of hand-picked sisters from the women's branch was turned loose literally to drive him out by their malicious gossip. Stephenson's rule has aptly been described as "a reign of terror."

This is retrospective. "The old man" is now a permanent guest of Indiana State in the Michigan City prison. The organization, deprived of his leadership, has gradually declined. Since the situation has exteriorly improved and the excitement has subsided, it is now possible to calculate some of the effects of the Klan movement on the Catholic Church in Indiana. Are the prospects of the Church any brighter for the ordeal through which it has passed? Or is Indiana Catholicity in a more difficult pass than before the outbreak of the Klan madness?

I think thoughtful Catholics will agree that the suspicion entertained toward the Catholics of Indiana and the ostracism and persecution to which they were subjected were but the inevitable results of the systematic anti-Catholic propaganda which the Klan spread throughout the State. Nevertheless, this truism is and was ignored in dealing with the Klan. Its mobilizations and agitations were looked upon by far too many Catholics as "mysterious" social phenomena. There was an almost general indisposition among Indiana Catholics to attempt anything in the way of direct counteraction against the propaganda which made these menacing gestures possible.

Why did the Klansmen gather in the pastures? Why did they march in serried ranks through the hearts of the Indiana cities? Why did they threaten Catholics? There was nothing mysterious about it. They had come together in order to devise ways and means of combating what they had been taught was a Catholic menace. Behind the "phenomena" of their assemblies was the conviction of the rank and file that American liberties were threatened by the Catholic Church. The "higher ups" may have been mercenary, but there can be no doubt of the good faith of their vassals. If they donned robes and masks it was because they had been taught that the secret machinations of Rome could not be met effectively except by the adoption of corresponding methods of secrecy. All this is so patent that I wonder that it should have been possible for a single Catholic not to perceive it.

A great many Indiana Catholics were apathetic. When they ventured to say anything at all they had to fall back on the assurance that "the gates of hell" could not prevail against the Church. It would all blow over, give it time. Yes, it has "blown over" for the time being; but the roots of bigotry, from which the strange phenomena sprang, yet remain. They are ready to shoot forth new branches above the ground at the very first opportunity. Let an organizer with the talents of Stephenson come along and the upas tree of suspicion and persecution will flourish again. It requires only watering and tending. As long as there is little or no effort to reach the rank and file of Indiana's non-Catholic population, to reach each and every individual, with the truth about the Catholic Church, hope there can never be of a permanent cure for this perennial evil.

To me the superficiality of Indiana Catholics is astounding. When they did do something, during the period of the Klan agitation, they bent every effort toward breaking up the Klan organization and dispersing its component parts. In several places they rallied to the support of the "American Unity League," a doubtful organization with headquarters in Chicago. The "League" sent sleuths to worm their way into the councils of the Klan in several Indiana cities. A number of these shady characters passed over to the Klan when the money supply failed. They dug up alleged membership lists at local Klan headquarters. These were then published in *Tolerance*, the organ of the "League," and the alleged Klansmen thus became known to Catholics and the general public.

But craft was met by craft on the other side. In a number of cases what were actually exhumed were lists of prospects, whom the canvassers intended to solicit, and not *bona fide* members of the Klan. The pains and trouble, to which the Catholic sponsors put themselves to get these lists, were unavailing. The organization was not broken up by the detectives of the "American Unity League." It went into decline and dispersed on account of the Klan's own internal dissensions.

Except in a few sporadic instances no attempt was made to counteract the Klan propaganda. It was a wonderful opportunity, but the Catholics of Indiana did not seize it. While, on the one hand, thousands of dollars of Catholic money were available to pay a lawyer in the capital to make a gesture of prosecuting the Klan in the civil courts, the dollars available to hold missions among non-Catholics and send zealous lay speakers into the byways and hedges where they were most needed were very few. Catholic opposition to the Klan was confined to an attempt to alleviate surface symptoms. The root of bigotry was never touched. Indeed, the few volunteers who offered to go out and come to grips with the enemy were snubbed and "put in their place." It was with great difficulty that a few appointments for the Rev. Jas. A. Smith, a convert Congregationalist minister, were secured in the diocese of Fort Wayne.

There was a general disposition among Indiana Catho-

lics to adopt "under-cover," instead of straightforward, methods. When the voice of a Catholic was timidly raised it was usually to deplore the lack of harmony and the "bad feelings" engendered by the Klan. Were these persons too dense to perceive what was plain to the ordinary observer? Whence had these "bad feelings" arisen? From the fact that the non-Catholic citizenship of Indiana was being misinformed by unscrupulous politicians and traveling "patriots." The "feelings" quite naturally followed when people believed the lies spread by the propaganda department of the Klan. Supposing the truth of the charges made by the Klan speakers and newspapers, the Klansmen were quite right in entertaining "bad feelings." Granted their conviction of the truth of these charges, it was natural that they should attempt to put Catholics "in their place" if the latter could not be converted from the error of their ways; for the Catholic Church, in the Klansman's eyes, was a cruel and heartless monster.

The ordeal through which the Indiana Catholics have passed has not helped the Church. Here in Huntington, Ind., the pastor of St. Mary's held a mission two years ago. An eloquent priest, a convert, conducted it. But there was no attendance of Protestants; and the pastor told me that, because of the long Klan agitation, the people knew neither what to think nor what to believe. And this is quite generally the case throughout the State. Occasionally one hears of a convert, but ninety per cent of the converts are converts by marriage.

What is wrong with the Catholic Church in Indiana? For one thing the Catholics are continually warned not to engage in "controversy." They are told to "let sleeping dogs lie." The natural virtue of prudence would appear to have been overdeveloped. The admonition of St. Jude (Epistle, vs. 3), to "contend earnestly for the Faith once delivered to the saints," is changed to read, "Be Not Contentious in Defending the Faith," the actual title of an editorial, appearing in a prominent Catholic paper of the State, in which Christ's attitude of non-resistance during His trial and crucifixion is held up as equivalent to apathy in the presence of an injustice which is within one's power to correct. The same editor boasts of the fact that the Catholics of Lake County voted for known Klansmen in the last election, and thinks this shameful action should be advertised as an evidence of their extraordinary charity! Is it any wonder that to non-Catholics the Church appears as a body lacking in self-confidence and ordinary courage?

Before the Church can go forward in Indiana there must be a change. It will be necessary to choose better counselors. Many have listened far too long to the advice of men who not only are lacking in the Catholic spirit themselves but are linked up in business with non-Catholic partners who are hostile to the Church. The attitude of such men toward religion is extremely liberal, and Catholic businessmen who are financially involved with them easily tend to discourage anything more than a bare minimum of the Catholic message. It is just such Catholics ("conservative" they call themselves) who op-

pose all missionary undertakings, the object of which is to enlighten non-Catholics during such a period of upheaval as that from which the Church in Indiana is emerging. Their counsel is always to "let well enough alone." It is bad counsel.

In very many instances the Klan was financed by capitalists whose desire was to put Catholic and Protestant succeeded in going as far as it did, had "big business"

succeeded in going as far as it did, had "big business" in Indiana been hostile to it. I am personally acquainted with a number of instances where ecclesiastics were discouraged from taking any effective measures against the Klan upon talking with wealthy manufacturers who were not Catholics.

There is a lesson here, I think, for Catholics in many other States.

The Official Contradiction

G. K. CHESTERTON

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THERE is an addition that must be made to this encyclopedia of error, or, rather, of ignorance; though it is one of the last in logical order, it is one of the first in immediate importance. It is at this particular moment a very marked example of something that they don't know. They don't know how much we know.

They perform before us the most artful tricks with the most artless transparency. It is like watching a child trying to hide something. They are perpetually trying to bluff us with big words and learned allusions; on the assumption that we have never learnt anything—even of their own funny little ways.

Every leader-writer who thunders "Galileo" at us assumes that we know even less about Galileo than he does. Every preacher of popular science, who throws a long word at us, thinks we shall have to look it up in the dictionary, but hopes we shall not study it seriously even in the encyclopedia. Their use of science is rather like the use made of it by the heroes of certain adventure stories, in which the white men terrify the savages by predicting an eclipse or producing an electric shock. These are in a sense true demonstrations of science. They are in a sense right in saying that they are scientists. Where they are perhaps wrong is in supposing that we are savages.

Anyhow, it is rather amusing for us, who watch the preparations for giving us an electric shock and are seriously expected to be shocked by the shock. It is rather a joke when we, the benighted savages, are ourselves not only quite capable of predicting the eclipse, but capable of predicting the prediction.

Now, among these facts that have been familiar to us for a long time, is the fact that men of science stage and prepare their effects exactly as politicians do. They also do it rather badly—exactly as politicians do. Neither of these two modern mystagogues has yet quite realized how transparent his tricks have become. One of the most familiar and transparent of them is what is known as the "official contradiction." It is a symbolic way of declaring that something has happened by denying that it has happened. So whitewashing reports are published after political scandals as regularly as bluebooks. So the Right

Honorable Gentleman hopes it is not necessary for him to contradict what he feels sure the Honorable Member could not have intended to insinuate. So a Cabinet Minister is put up to deny from a platform that there is any change in the Government's policy about Damascus. And so Sir Arthur Keith is put up to deny that there is any change in the scientific attitude about Darwin.

And when we hear that, we all give a sort of sigh of satisfaction; for we all know exactly what that means. It means something like the opposite of what it says. It means that there has been a devil of a row about Damascus inside the party, or that there is beginning to be a devil of a scandal about discredited Darwinians inside the scientific world. The curious thing is that, in the latter case, the officials are not only solemn in uttering the official contradiction, but much more simple in supposing that nobody will realize that it is official. In the case of the similar legal fiction in politics, the politicians by this time not only know the truth, but often know that we know the truth. Everybody knows by this time, by the gossip that is repeated everywhere, exactly what is meant by the absolute agreement on everything which binds the Prime Minister and all his colleagues. The Prime Minister does not really expect us to believe that he is the holy and beloved king of a brotherhood of knights, sworn to a faith and giving their hearts to him alone. But Sir Arthur Keith does really expect us to believe that he is "the foreman of the jury" containing all the different men of science, all absolutely agreed that Darwin's particular opinion was "eternal." That is what I mean by childish and transparent bluff. That is why I say that they do not even know how much we know.

For the politician is less pompously absurd than the anthropologist, even if we test it by what they both call Progress; which is mostly only another word for Time. We all know the official optimism which always defends the present government, but this is like an official defence of all the past governments. If a man were to say that the politics of Palmerston were eternal, we should think him a little out-of-date. Yet Darwin was prominent at about the same date as Palmerston; and is quite equally dated. If Mr. Lloyd George were to get up and say that the great Liberal party had not receded from one single

position taken up by Cobden and Bright, the only true tribunes of the people, we should reluctantly conclude (if such a thing be conceivable) that he was talking party claptrap to people ignorant of the history of the party. If a social reformer were to affirm solemnly that all sociology is still proceeding strictly on the principles of Herbert Spencer, we should know it was doing nothing of the sort; and that only an absolutely fossilized official could pretend that it was.

Yet Darwin and Spencer were not only contemporaries, but comrades and allies; and the Darwinian biology and the Spencerian sociology were regarded as parts of the same movement; which our grandfathers regarded as a very modern movement. Even considered *a priori* as a matter of probability, it therefore seems rather unlikely that the science of that generation was any more infallible than its ethics and politics. Even on the principles Sir Arthur professes, it seems very queer that there should be no more to be said about Darwinism than he said about it. But we do not need to appeal to those principles or probabilities. We can appeal to the facts. As it happens, we do know something about the facts; and Sir Arthur Keith does not seem to know that we know.

It was in the London *Universe* that certain statements were made about Darwinism to-day; statements which Sir Arthur Keith himself went out of his way to contradict; and about which Sir Arthur Keith himself was proved sensationally and disastrously wrong. Probably the story is now known to all readers of this paper. But it is just as well to record the main fact in this paper; because it certainly will not be recorded in most of the other papers. Touching this cosmic controversy, most of the other papers are emphatically party papers; and they support the party leader when he publishes the official contradiction. They will not let the public know how triumphantly his other contradiction was contradicted.

When Mr. Belloc stated in the *Universe* that these Darwinians were out of date and ignorant of recent biology, he quoted among a great many other recent authorities the French biologist, Vialleton, as denying the necessity of natural selection in a particular case connected with reptiles and birds. Sir Arthur Keith, intervening and eager to prove that he and Mr. Wells were not out of date or ignorant of recent biology, proceeded to contradict Mr. Belloc flatly. He said that there was no such statement in Vialleton's books; in other words, he accused Mr. Belloc of having misquoted or misrepresented Vialleton's book. It then appeared, to the amazement of everybody, and especially of Mr. Belloc, that Sir Arthur Keith did not even know of the existence of the book. He was referring only to a much more early and elementary work by the same author published long ago. That was the last he had ever read about Vialleton. The important book, of which even I (a mere unscientific man in the street) had heard at least something, had never come to his ears at all. In short, the general charge that Darwinians are out of date in their information was proved about as completely as any other controverted

question of fact can ever be proved in this world.

Now when a thing like that has happened, above all when it has happened to us, in the pages of a paper in which I write, in the experience of one of my own friends, how can it be expected that people in my position should take seriously the speech at the opening of the British Association at Leeds? How can we keep a straight face when the President strikes an attitude as if pointing to the stars, and declares Darwinism equally eternal? That sort of thing is not meant for us, but for the reporters; and the true story of Wells and Belloc will be generally kept out of the reports.

The Layman and His Religion

FREDERICK A. FULLHARDT

THERE was a time when the civilized world was uniformly Catholic, and the non-Catholic, Jew or heathen, so far in the minority that in no audible voice did he criticize the merits of Mother Church. Later, during the period of the so-called Reformation, religious partisanship waxed so strong that bitter, bloody battles and persecutions were the result. When the non-Catholics obtained control Catholics were proscribed, the mere admission of their religion subjecting them to penal visitation. General distrust, hatred and petty annoyances, with an occasional governmental persecution have been the lot of Catholics ever since, but never in the history of the Church has the Catholic been compelled to face the singular situation which besets him today; a situation peculiar to the times, and one of the effects of Modernism.

Let a Catholic engage with non-Catholics during a discussion of religion or philosophy and, unless he is well versed in both, no matter how meagerly his opponents may be equipped with the powers of argumentation, he will have a difficult and unpleasant time of it. It seems anomalous that at a time when Catholicism is growing so rapidly, the individual Catholic should be exposed to a new strain on his moral courage.

With materialism impregnating the minds of the masses; with students being deliberately trained in the vicious philosophies of a Nietzsche, a Schopenhauer, a Freud, a Mencken, and establishing chapters of atheistic societies at their respective colleges; with some Catholics of the "vestibule" type acknowledging a purported liberalism by compromising their Faith; with alleged scientists boldly announcing conclusions from flimsy hypotheses, resulting in the negation of God, the soul and all spirit; with all these the Catholic finds it difficult to contend: it requires constant vigilance, a cold, calculating, unswerving adherence to those things which he knows to be true; and a firm, unyielding opposition, without the slightest hint of compromise, to what he knows to be untruth. But prescinding from all this, the Catholic is charged with a still more pernicious condition, a condition which is apt to confront him whenever he comes into contact with non-Catholics.

That condition is the psychological reaction, on the

Catholic, of a novel sentiment expressed by many non-Catholics (and honestly so; we do not accuse them in general of bad faith) not by word as much as by conduct. What I mean is that feeling of condescension and pity, sometimes coupled with derision which is radiated by many of other persuasions when conversing with a Catholic on matters of religious purport.

You have met it perhaps; in the course of a conversation at the office, you happen to remark that you attended Mass and received Communion. Someone asks you of what your Communion consisted and you tell him. He then asks, "Do you really believe that you swallowed the Body and Blood of Christ?" His astonishment is so apparent, his tone of voice so pregnant with insinuations that you begin to wish your words had remained unspoken. A sneer harbors malice and the refutation thereof, while perhaps an unpleasant task, is nevertheless an acceptable one, and does not intrinsically tend to undermine the foundation of faith; that which begets anger or resentment, offers little temptation to faith, the mere rousing of anger being a subconscious defense of your faith: but with this new sentiment you instinctively feel yourself an object of pity for placing faith in nonsense, you feel that your friend is tolerating your retention of such views because you know no better—he is amused because you still believe in Santa Claus.

It almost assumes the proportions of an insult when he seems to wonder why you lack brains sufficient to realize that angels could not be, that the Trinity is a contradiction, and hell a myth—in fact that many of our tenets are synonymous with the term humbug.

This is a trying, an irritating situation for the Catholic to meet; it is a strain on his faculties and tends to disturb his mental poise. It is by no means a joyous camaraderie that is fostered by daily contact with a co-worker in your office, when you realize that he is laughing at you on account of your Faith. His attitude causes nervousness on your part; for example, you hesitate to lunch with him on a Friday, the question of eating meat being liable to stir up an argument. Open persecution drafts physical courage, which, when once manifested, is a tremendous reserve for the maintenance of moral courage, which in turn extends a reciprocal urge to the physical.

To be boiled in oil is one thing, and usually occurs but once; but repeatedly to have someone treat you as a misinformed child is almost as harrowing to one's mentality, as the bubbling oil would be to one's physical sensibilities. The danger attending this position is caused by our growing irritability consequent upon the operation of such a method of opposition. No man likes to be laughed at—the force of ridicule rendered the power of a certain bed-sheet society almost negligible. If an opponent charges you with being wrong, it is not distressing to argue, if you know what you are talking about; let someone deny your statement that Colonel Lindbergh is an aviator and you appreciate your possession of a kind of knowledge in that particular field higher than

that of your adversary, in truth you feel superior to him in your argument; but when, instead of a sole frank challenge to your opinion, you are confronted with this paternal condescension, you are immediately obliged to bear the double burden of defending your opinion and establishing your mental status at the same time.

What is the remedy? For the attack itself there is no remedial agency except time; but to ward off the subjective effects of that psychological affront, the best armor is knowledge. I do not advocate defensive Catholicism, we have had enough of that, but it is common knowledge that a battleship would be less useful in attack without its defensive armor. It is so effective in battle because it can deal great damage to the enemy while sustaining a heavy bombardment without material impairment.

For our purpose knowledge is both shield and sword. Knowledge of the truth begets a sub-conscious sentiment of superiority. Certainty is a steadfast adherence to a proposition on account of reasons which eliminate all possibility of error. We know, for example, that two and two make four. No one could convince us that the total should be three or five, nor could any argument divert us even for a moment from belief and knowledge in the fact that four is the correct answer. In other words, our knowledge, our certainty, are built on an unshakable foundation. Should anyone question the correctness of our answer to the problem, the emotion which that charge would engender in us would be not chagrin but surprise, so keen that we would wonder what course to follow in order to set the objector on the right track. Were someone to challenge our belief in the occurrence of the American Civil War, and assert that that purported event was merely the figment of some historian's fertile imagination, we would deluge the man with proof, force him to admit his error. Why? Because we know the truth, and can establish the proof of that truth.

From this to my thesis is a gentle transition. You might be met with the argument that the idea of a Church was merely the hobby of Christ; that He, like many others, endeavored to establish a religion, but that He was no more than the others and no more successful in His efforts. What now? Do we act the part of a turtle and withdraw into the spurious safety of our shell of silence? Do we exhibit an inferiority complex (I dislike the term) by evading the issue; or do we (because of that knowledge which so staunchly supports our view) rush forward with proof, overwhelm him with citations of indisputable authority, and finally vanquish him with so clear and so concise an enumeration of supporting facts that his challenge is well answered and he leaves the field a beaten but a wiser man? The answer depends upon the individual.

A very material point to be remembered is this: whereas our opponent in a superior manner boldly launches an attack which seems irresistible, nevertheless, no matter what issue he takes with us, no matter what doctrines of ours he picks for argument, he can be answered. Long before your grandfather's grandfather was born these

very objections were raised (though not in the same supercilious manner in which they now are) answered and ignominiously exposed as untrue. They still recur, and they are still refuted. You are not waging a losing battle—your opponent is: he may not be aware of it, but the fact remains.

Study of our religion, our liturgy, our history, is the answer. The interest aroused by this study is contagious, the more you know the more you want to know; and so soon as you contract that contagion you need worry no longer about this irritating psychological effect of being a Catholic.

The St. Louis Tornado

LAURENCE J. KEÑNY, S. J.

IT was one o'clock in the afternoon of Thursday, September 29. Rain was falling in St. Louis and a breeze blowing that was scarcely more than an autumn zephyr. Suddenly, without any of the usual premonitions, the velocity of the wind became that of a hurricane. A twister dropped down from the higher atmosphere upon the west-end residence section of the city and, sweeping from the southwest in a general north-easterly direction, left death and destruction everywhere in its wake. It was all over in five minutes, and the sun shone again brightly. Many people nearby, some within a block or two of the path of the storm, did not know till later that a terrible disaster had befallen the city.

Eighty-nine lives had been snuffed out, 1,152 persons had been injured, 5,500 buildings had been damaged, hundreds of them completely demolished, with a property loss of more than \$50,000,000.

The citizens of St. Louis looked out over the city in a spirit of thankfulness mingled with their mourning. The entire community was far more lost in wonder at what did not happen than at what had actually occurred. For none that looked upon the scene of destruction could explain the comparatively small loss of life. More than 10,000 primary-school children were in their classrooms in the very path of the storm, in a dozen public and parish schools. One parish school had its roof torn off. Two of the public schools, the Columbia and the Riddick, were destroyed almost beyond hope of repair. Yet of all these children, only one, struck by flying debris, was seriously hurt.

High schools, churches, and charitable institutions suffered more; though here, too, the loss of life was very small. Almost the first large building struck was the St. Louis University Backer Memorial High School, out on the edge of Forest Park. Three hundred boys, half the entire attendance, were in the gymnasium when the bell rang for classes at one o'clock. Five minutes later the roof of the gymnasium seemed to be sucked up into the air, to crash an instant later upon the gymnasium floor just vacated. On the west front all the windows were shattered. But among the hundreds of students in the west classrooms only one was injured. The splendid new building suffered considerable damage. It will probably require \$50,000 to effect repairs, but it was well covered by tornado insurance.

Just across the park to the northeast stood a group of great hospitals. The Shriners' Hospital for Crippled Children lost its entire roof, yet no child was hurt. The Catholic member of the group, St. John's, conducted by the Sisters of Mercy, suffered no damage.

The path of the storm lay almost directly east until it had passed to the south of the Sacred Heart Convent, the Catholic Girls' High School, and the magnificent St. Louis Cathedral. Then, suddenly veering to the north, it cut a swath of ruin for more than a mile, which men who had been in the World War said surpassed the havoc wrought at Rheims by three years' bombardment. Here in its path stood the St. Louis Preparatory Seminary, for which the Archbishop had recently instituted a drive. In a moment its entire three-story front lay flat on the earth. The students, nearly two hundred in number, all escaped injury.

Not far away the convent of the Helpers of the Holy Souls was wrecked. One member of their community, Mother Lionel, received injuries from which she died the next day. The convent chapel, a separate structure, withstood the shock of the tornado, as did the Shrine of St. Ann, a few blocks further on, safe but for broken windows and tiles torn from its roof. But St. Ann's parish school was unroofed. That the children of St. Ann's and of Riddick public school suffered no loss of life or serious injury seemed little short of a direct interposition of Providence.

As the storm center approached the churches and schools of the Holy Ghost and the Visitation parishes, the wild elements turned their forces again towards the east. Leaping over St. Matthew's parish church and school, they swept with fierce violence upon the public Central High School, which had been closed for a year for repairs and had just resumed sessions. Here a tower crashed down through the building and buried five little girls so deep under the debris that it took all night to recover the remains. The church and school of St. Alphonsus' parish, not far from the high school, escaped serious damage; but St. Teresa's parish, further to the north, paid heavy toll in the destruction of the rectory, the collapse of the church towers, and injury to the school. At the Mullanphy Hospital, conducted by the Sisters of Charity, a great part of the roof was torn away and huge sections of wall collapsed. Yet no one here was seriously

hurt. The patients were soon transferred to other hospitals in sections not touched by the storm.

Driving eastward on its final sweep towards the Mississippi, the storm encountered two more great, splendid parish churches, St. Augustine's and the Holy Trinity, where it wrought its greatest havoc, so far as Catholic institutions were concerned. The former was almost completely demolished; the latter, according to one estimate, will cost nearly \$250,000 to repair. Across the river in Illinois, Granite City bore its share in the disaster with eight dead and many injured.

During the afternoon and evening, priests were on the streets and in the hospitals, helping in the rescue work, succoring the injured and the dying. With them worked their Archbishop.

It is noteworthy that this recent tornado produced in the city little of that consternation that followed the one of 1896. Within two days everything was moving along almost normally. This was partly due to the fact that the disaster happened by day. But the chief factor was the marvellous efficiency of the Red Cross, which had matters fully in hand before more than a quarter of the people of St. Louis knew that anything had happened.

St. Louis Catholics thank God that the tornado wrought no greater havoc. They feel special gratitude that there were almost no casualties in their schools and charitable institutions. One Sister lost her life; one student in all the Catholic schools was seriously injured. Priests, Brothers, seminarians, and hospital patients were all spared. They need the help of their fellow Catholics to thank God for so singular a protection.

ROSE IN THE RAIN

Fall, rose petal, fall;
Your hour is done—
You have had your all
Of dew and sun.

Now you must take the winds that burn
And the buffeting rain.
Endure the storm, and learn
What tears are, and pain.

Rose, rose in the rain, that drums
Cold death on you, teach me
How to take death when it comes
Bravely, unflinchingly—

Not grievingly, but strong
As you are, flinging off
Petal and leaf . . . how all
The vanities you doff

Of color and pride, and face
Head high, the flail
Of the whipping wind, the wild
Lash of the gale!

Rose, rose in the rain,
Teach me when I'm undone
To stand and to drink of the cup of tears
As I've quaffed the cup of the sun.

CHARLES PHILLIPS.

Education

Catholic Education Week

PAUL L. BLAKELY, S.J.

A COMMUNICATION from Mr. Francis M. Crowley, director of the National Catholic Welfare Conference's department of education, brings me the subjoined program for American Education Week.

It is an excellent program, and I trust that our high schools and colleges will make use of it from November 7 to November 13. The Conference also suggests that the pastors preach on Catholic education on Sunday, November 13, and that the schools and college cooperate with the local press in letting the public know what our educational institutions are doing. All this publicity is good, but I venture to think that it is even more important to use the week as an occasion of impressing the facts of Catholic education upon our young people. They are the men and women of the future. If in the years to come our schools are to receive the whole-hearted support which they need and merit, we must take care that their claims are insistently presented in the schools of today.

For the convenience of teachers, I submit the program prepared by Mr. Crowley. Under several headings I give additional references.

Monday, November 7. Constitution Day.

"It is our Constitution which calls the people to vigilant supervision of their liberties and turns over to them forever all offenders against their liberties."—Cardinal Gibbons.

1. The development of the Constitution.
2. The Constitution—the sovereign will of the people.
3. The Supreme Court—the palladium of the people's liberties.
4. The Constitution: the sovereign writ of power.

References: "Civics Catechism"; "Official Attitude of the Catholic Church on Education"; "Private Schools and State Laws"; (all published by the N. C. W. C.). "The Constitution of the United States," by James M. Beck (Doran, New York); "The Constitution of the United States," by Thomas J. Norton (Little, Brown, Boston).

Tuesday, November 8. Health Education Day.

"Children form a beloved part of our fold. Let us cooperate so that we may combine the two principal aims of modern times—a healthy soul in a healthy body."—Pope Pius XI.

1. Education in health is good civic training.
2. What Catholic schools are doing in health education.
3. Why we cannot afford to neglect health education in our schools.
4. Health education to increase pupil efficiency.

References: "Progress in Child Health in Catholic Schools," N. C. W. C. *Bulletin*, July, 1927; and the following N. C. W. C. publications, "Health Through the School Day," Part II, graded suggestions, "Foods and Nutrition," "Medical Supervision in Catholic Schools,"

pp. 14-22, 35-39; "The Health Movement," *AMERICA*, February 12, 1927, p. 430.

Wednesday, November 9. Religious Teacher Day.

"Our Brotherhoods and Sisterhoods it is that permit our Catholic schools to exist. Without them the financial burdens of Catholic schools were insupportable; without them the Catholic schools should long ago have closed their doors."—Archbishop Ireland.

1. Great religious educators.
2. School progress depends on effective cooperation between the home and the school.
3. The role of the religious teacher in the Catholic school system.
4. What constitutes a vocation to the religious life?

References: "Catechism of Catholic Education," chapters X and XI; "Christian Schools and Scholars," by Augusta Drane; "What Shall I Be?" by Francis J. Cassilly, S.J.; "Shall I Be a Nun?" by Daniel A. Lord, S.J.; "Why a Catholic Education?" p. 31, "The Nun in Education," in *N. C. W. C. Bulletin*, August, 1926; "The Teaching Brother," in *Commonweal*, June 29, 1927; "The Home and the School," in *AMERICA*, August 13, 1927; "Brother Edmund," in *AMERICA*, September 10, 1927.

Thursday, November 10. Catholic Parish School Day.

"Say what you will, today, in America, the evil is the decay of religion, and, in logical consequence, the decay of morals. In both instances the cause of the logical decay is the enforced secularism of the State schools."—Archbishop Ireland.

1. The beacon light of Catholic education—the parish school.
2. The value of a Catholic high-school education.
3. Our schools and their mission.
4. Our debt to the religious teacher.

References: "Catechism of Catholic Education," chapters II-XII; "The Parish School," by Joseph A. Dunney; "Official Attitude of the Catholic Church on Education," *N. C. W. C. Bulletin*, "The Limitations of Public Education," June, 1923, and "The Principles of Catholic Education," December, 1925; "The Child and the Christ-Child," *AMERICA*, December 18, 1926; "An Educational Decalogue for Parents," *AMERICA*, October 30, 1926.

Friday, November 11. Patriotism Day.

"No man can suffer too much, and no man can fall too soon, if he suffer, or if he fall, in defense of the liberties and Constitution of his country."—Daniel Webster.

1. The motto of every Catholic school—"For God and Country."
2. The obligation of the ballot.
3. Sympathetic understanding, the true basis for Americanization.
4. American Catholics in the World War.

References: "Civics Catechism;" "Catechism of Catholic Education, chapter V; "The Bishops' Pastoral Letter," p. 63; "Bibliography of the Annual Proceedings of the Catholic Educational Association;" "American Catholics in the World War," by Michael Williams; "When the War Drum Throbbled," *Extension Magazine*, May, 1927;

"Why Not Try Religion?" *AMERICA*, April 9, 1927; "The Nation's Fictitious Cornerstone," *AMERICA*, May 7, 1927.

Saturday, November 12. Catholic High-School and College Day.

"Without the presence of a great directing moral force, intelligence either will not be developed, or, if it be developed, it will prove self-destructive. Education which is not based on religion and character is not education."—President Coolidge.

1. Greater facilities for professional training in Catholic universities.
2. The advantages of an education in a Catholic college.
3. Reasons for the central Catholic high school.
4. The growth of the Catholic high-school system, 1915-1926.

References: "Catechism of Catholic Education;" "Why a Catholic College Education?" "Catholic Education Today," *N. C. W. C. Bulletin*, January, 1926; "Catholic Secondary Schools in 1926," *AMERICA*, September 17, 1927; "Catholic Professional Schools in 1926," *AMERICA*, December 4, 1926; "The President Defines Education," *AMERICA*, September 24, 1927; "An Open Letter to Freshmen," *AMERICA*, October 8, 1927; "The Catholic Boy and His College," *AMERICA*, August 27, 1927.

Sunday, November 13. Religious Education Day.

"Of all the dispositions and habits which lead to political prosperity, religion and morality are the indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them."—George Washington.

1. Why the Catholic school?
2. The Catholic school system, from the kindergarten to the university.
3. A more generous support of Catholic education on part of the laity.
4. Law of the Church on the establishment of Catholic schools.

References: "Catechism of Catholic Education;" "Why a Catholic College Education?" "The Principles of Catholic Education," in *N. C. W. C. Bulletin*, December, 1925; "What Is a Catholic Education?" in *Bulletin of the Catholic Educational Association*, November, 1926, pp. 70-81; "Catholic Education Today," *N. C. W. C. Bulletin*, January, 1926; "The Limitations of Public Education," *N. C. W. C. Bulletin*, June, 1926; "Snow and Blinding Mist," *AMERICA*, December 11, 1926; "The Public Schools and Religion," *AMERICA*, June 18, 1927; "Can the Public Schools Be Reformed?" *AMERICA*, June 25, 1927; "Christ in the School" and "Character-Training at College," *AMERICA*, September 3, 1927; "Bishop White on the Catholic School," *AMERICA*, September 17, 1927; "Secretary Davis on Religious Education," *AMERICA*, October 8, 1927.

Not every part of this program will have an equal appeal, and not many institutions will be able to carry it out in full. If I might venture the suggestion, I would say that, whatever else be omitted, time be found for impressing upon our college students and our people the fact that a certain spiritual sovereignty, namely, the Catholic Church, actually has a code of legislation governing education. A brief commentary on this legislation will be found in the article, "The Church's Law on Education," published in *AMERICA* for September 10, 1927.

As I wrote at that time, I am fully convinced that thousands of Catholic children are now in non-Catholic schools simply because their parents either have never heard of the law of the Church, or, if they have, do not know that it imposes a grave obligation in conscience. This ignorance must be dispelled, if we are to realize our ideal of every Catholic youth in a Catholic school. Our Catholic people at large will live up to their obligations, even at the cost of heavy sacrifice; but we cannot hope that they will penalize themselves merely for the sake of a pious practice which they are at liberty to disregard.

THE GRAMMAR CLASS

"Trust thyself!" said Emerson.

Not so the worded dollar

I first beheld as even one

Who conned it like a scholar.

Nor had I read the coin's decree,

Nor sage's, quilled so tersely,

But for the one who lessoned me,—

A Sister vowed to Mercy.

In her, no self-sufficing dream;

No transcendental passion

That bolstered upon philosopheme

When bustles stood in fashion.

A spouse of Wisdom, she, on whom

We saw but sable vesture,

While unaware that modes of Groom

Advised her every gesture;

Or that such friendship ever brought

Philosophy to being:

But there were things, as oft she taught,

That suffered not our seeing.

How well I mind her grammar-class,

And she: "The next word, Francey;

We'll not parse God—just let it pass."

And I abroad in fancy!

'Twas but a symbolized thing; and yet

His Word informed each letter

To her who read in alphabet,

Omega and Begetter.

Nor I, nor any classmate, then,

Took in remark so weighty

For lads at twelve or dying men,

Like Concord's sage, at eighty;

Till we, on reading Emerson

Grew mindful that a dollar's

In-God-We-Trust relates to One

Unparsable of scholars.

FRANCIS CARLIN.

Sociology

Scourging and Coddling the Criminal

JOHN WILTBYE

IT was someone in Gilbert and Sullivan, I believe, who first promulgated from the English-speaking stage the conclusion that the punishment ought to fit the crime. The conclusion is not to be lightly handled because of its tuneful origin. There is more wisdom in Gilbert and Sullivan than in tons of such philophastrers as the late W. L. George, and the present Wells and Shaw, who with others have deluded and bewildered us since the turn of the century. And in the statement quoted, Gilbert and Sullivan are wholly in accord with sound ethics.

Here in the United States we seem unable to hit upon the happy medium. Either we lynch the malefactor, without so much as the formality of a trial, or we send him to Congress. Some jails are so vile as to be unfit for beasts; some others are far more airy and commodious than the habitations of the virtuous. There are penitentiaries in which the inmates do not have enough to eat, as Fishman has testified, and others in which each inmate has a radio set in his cell. If any unprejudiced observer were to scan a catalogue of the varying penalties imposed in different jurisdictions, or even in the same jurisdiction, and, more than this, by the same judge, for one and the same sort of crime, he would probably ask himself whether the scale of punishments was based on justice in this country, or on the condition of the court's liver.

Let us be slow in blaming the judge. In these days he is evolving into something like an umpire, forced to rule and maintain order, but totally deprived of all discretion. Should this evolution continue, under the pressure of mandatory legislation, it is conceivable that at no distant date he may be replaced by a mechanical device.

An instance in point is reported from the imperial State of Michigan. On September 30, one Fred Palm, convicted of possessing a pint of gin in his home, started for the State penitentiary at Jackson. He will spend the rest of his life there, engaged in hard labor.

As reported by the United Press, Palm, who is only twenty-nine years old, has managed to crowd two felony convictions into his brief life. What these felonies were is not stated, but they could not have been exceedingly serious, since Palm "was never regarded as a dangerous criminal." The last felonies we know from the record. One was the transportation of alcoholic liquor. Arraigned on this charge in July, 1927, he forfeited his bond, but was caught on returning to his home two months later. When the police arrested him, they raided the house and found the pint of gin. Pleading guilty to the charge of transportation, he was given a sentence of from six months to two years. He was then arraigned and found guilty on the charge of possessing a pint of gin. This made his fourth conviction on a felony charge, and thereupon it became mandatory on the judge to sentence him to the penitentiary for life.

It seems to me that under the circumstances this sentence is obviously too severe. The instance is useful in showing the grave injustices brought about by legislation which deprives both judge and jury of the power to assess every case on its merits.

The second example of scourging the law-breaker fell under my personal observation. My account is substantially correct, but I am not yet at liberty to give names and places.

A young man, twenty-three years of age, and previously of unblemished reputation, was arraigned for having "held up" five small neighborhood shops on five successive nights. On the sixth night he had been arrested as he left his house. Three days later he was sentenced to forty-five years in the penitentiary for the "hold ups," and to seven years in addition—the second sentence to be served at the expiration of the first—for having a loaded revolver in his possession. Within ten days after his arrest he was taken to the penitentiary.

This criminal was always a quiet, inoffensive person. Light is thrown on his character by the fact that since the death of his mother, in 1920, he had been accustomed to help his sister to wash the dishes every night, and to aid her in other ways to keep the house neat and orderly. Often on Sunday he would relieve her of the task of cooking the dinner, and many a Saturday afternoon in Spring found him engaged in the heavier tasks of scrubbing and sweeping. Unfortunately, several months before his conviction he had fallen in with a crowd of gamblers congregated in a neighborhood tobacco shop, who induced him to bet on baseball games, and soon had him several hundred dollars in debt. To pay his losses he began to steal from his employer, but was quickly detected. His employer kept the affair quiet, but with sternness which later he bitterly regretted, demanded that the thefts be made good within a week. Instead of appealing to his father, who would willingly have helped him out of his scrape, the unfortunate young man conceived the insane scheme of turning bandit. Equipping himself with an ancient revolver, found in the attic of his home, he went out each night, after helping his sister "with the dishes," with the results here set forth. His previous good character and the willingness of the neighborhood-shop owners to give him another chance (their total losses were less than \$80), as well as the improbability of further offenses, left the judge untouched. He said an example was needed, and he proposed to enforce the law to the limit.

Did this punishment fit the crime?

My third example is of a different type. On September 16 of the present year, Benjamin Rader, age nineteen, came upon two women in a cemetery, visiting the graves of their dead. He locked them in a family vault, stripped them of their jewels and money, and threatened to kill them if they made any outcry. Policeman Henry E. A. Meyer, who happened to be strolling by—it was his day "off" and he was going home in company with his wife—stopped Rader as he came out of the cemetery. The miserable little thief drew his gun and without compunction killed this useful citizen and officer.

Here is a synopsis of Rader's police record:

November 23, 1924. Convicted of burglary; three months.

June 6, 1925. Convicted of burglary; six months, penitentiary.

August 8, 1927. Arrested for carrying a revolver, and discharged in Essex Market police court.

September 2, 1927. Arrested for violation of parole.

September 9, 1927. Taken before Parole Board and released.

Just one week later, he used the liberty granted by the board to rob two women and to murder a policeman. For this crime he received on October 5 a sentence of from twenty years to life.

Not much research would be needed to disclose a hundred or more examples in parallel with the three here cited. It is a mistake, I think, to try to suppress crime by legislation which makes severe penalties *mandatory*. Punishment, as I wrote in an article published in this Review on August, 27, 1927, ought to be sure and summary. But in every case it should be in proportion to the offense, and this for two reasons: First, the State has no right to impose a heavier when a lighter penalty will suffice. Second, in the face of punishments commonly considered too severe, juries will be inclined to free the criminal from all penalty by acquitting him.

With Scrip and Staff

MISSION SUNDAY, set aside by the recommendation of the Holy See for October 23, will remind Catholics throughout the United States of the material needs of our Catholic missions, and the duty which we have to come to their assistance. At the same time it should remind us of another need, which is still greater, and without which all the material help in the world would be valueless: the need of continued, self-sacrificing prayer, self-immolating prayer, for those whose work depends entirely on the grace and the providence of God.

Father T., writing from South America, enjoys a rare exception to the general lot of the missionary.

I have no need of money, but I do need prayers. There is always plenty of money at hand in this place for local works. I have spent a great deal on this mission, and have still plenty left to spend. But prayers, prayers, . . . and priests. At least there should be one more Father to help me, but he has got to be the kind that looks cheerful even when he does not feel like it, for these people always want to see the Father smile. . . .

There are plenty of missionaries who would wear a smile a yard wide if they were as free from worry about ways and means as claims to be Father T., but all will agree on the need of prayers.

JUST to solve this problem of prayers, therefore, a wonderful work has been set on foot by the Benedictine Abbey of St. Andrew, near Bruges. The notion was due to a student for the priesthood in the Society of African Missions, who for fifteen years has been kept back from ordination by his health. God gave him the idea, perhaps, as a recompense for his bitter privation. After obtaining the approval of his Superiors, he visited the Carmelite Convent at Lisieux, and as a result the entire project was spiritually adopted by the nuns of the Little Flower's own convent. The plan is simple enough. It

is merely that each Mission Vicariate or Prefecture Apostolic (the divisions which correspond to a diocese in established countries) should be adopted by a convent of contemplative nuns, so that the missionaries laboring in that territory can be supported by the prayers and sacrifices of that particular Religious community. The Religious will pray, work, and offer their lives for "their" missionaries. Praying on the mountain, they will raise aloft their arms for those battling below in the plain.

Out of 304 Ordinaries (Vicars and Prefects Apostolic) who were written to concerning the project by the monks of St. Andrew, 118 asked the monks to arrange for the spiritual adoption of their mission by a convent of contemplative nuns. Others acting on the suggestion made their own arrangements. For the 118 requests, 86 contemplative convents have already responded to the call. The entire list is impressive. As space forbids more, I merely mention a few instances at random, first, the Mission. second, the adopting community:

Bulgaria	Carmel, Caen, France
Finland	Visitation, Fribourg, Switzerland
Iceland	Benedictine Nuns, Atherstone, England
Bangkok	Carmel, Lanherne, England
Haiphong, Tonkin	Redemptoristines, Burlada, Spain
Tientsin, China	Carmel, Alost, Belgium
Hiroshima, Japan	Carmel, Cologne, Germany
Alaska	Carmel, Morlaix, France
Sunday Islands	Benedictines, Oosterhout, Holland
North Solomon Ids.	Visitation, Harrow, England

"Your work," writes Bishop Crimont, S.J., from Alaska, "puts in action all the forces of the contemplative life for the furthering of the Kingdom of Christ and the conquest of souls, as has never been done before. . . . Your project comes from God." "We missionaries plant the soil," writes Msgr. Vignato, Vicar Apostolic of the Equatorial Nile. "The great works of the Propagation of the Faith, of the Holy Childhood, etc., water it with their alms. This work: *Contemplation and Apostolate* . . . is destined to crown it."

THE need of priests alone should enlist our prayers. Least of all do we think of these needs in "Catholic" countries, yet some of these are the hardest hit. Brazil certainly is not "priest-ridden." According to the reports of the German Franciscans in Northern Brazil, the national Brazilian clergy, which was estimated at 1,000 in population of 14,000,000, has been rapidly lessening. In the archdiocese of Olinda-Recife, in 1926, only one priest and no deacon was ordained. Last year one priest was ordained in Bahia, and six Brazilian priests died. Eleven dioceses have no seminary. In twenty-five years not 600 priests were ordained in Northern Brazil. The same terrible lack of workers is felt by the different Religious Orders. Hence the need of vocations has aroused a fervent call for workers in the organizations of Catholic Brazilian youth.

YET the sufferings of one country are always compensated for by the progress of the Faith in another land. Msgr. Stadelman, National Director of the Association of

the Holy Childhood, for the United States, reports that 561,289 abandoned pagan children were baptized through its efforts in the year 1926. The Association aids 88 Mission districts and gives a Christian education to about 713,929 rescued children. The total amount collected in 1926 was 20,931,432 francs, a million francs more than 1925. Germany leads the world by her contributions, surpassing even the United States, which comes in second. France is third; Italy, fourth; Holland, fifth; Belgium, sixth. The United States contributed \$136,519. Leading contributors in their order were: Boston, St. Paul, Newark, St. Louis, Pittsburgh, Toledo and Detroit. In a previous report, due to a slip of the "pen," the Pilgrim credited Pittsburgh with as much as the whole United States. *Amende honorable* is hereby made to the country at large. Pittsburgh, however, is capable of doing it (it is the only city in the country where I ever got back anything left in the street cars): and in 1927 that day-dream may come true.

AFTER these preliminaries the *Medical Missionary* makes its bow: Volume 1, Number 1, published by the Society of Catholic Medical Missionaries, Brookland, Washington, D. C., in the interest of Medical Missions and Women of the Orient. Editor: Dr. Anna Dengel. For anybody who knows Dr. Dengel and her work, this is 'nuff said. It is the first Catholic Medical Mission Magazine in the entire world. The subject of Medical Missions is one of rapidly growing interest. Needless to say, it is at the very heart of the practical problems of the missions, yet the Catholic public has little knowledge of its bearing and importance. The dollar's subscription to the *Medical Missionary* will be repaid by a greatly widened view as to what Catholic missionary effort really means.

THE PILGRIM.

TO A LOST FRIEND

Although you do not seem to care
As deeply as you did for me,
And many friends now freely share
The love which once was mine alone;
I have a thing my very own
Left of our dear intimacy
Which neither time nor change can touch.
Put into words it seems not much,
Yet souls are born because of such
Glimpses of immortality!

I saw the look your young face wore
Upon an hour when deep speech lay
Between us two like sacrament.
I saw your face and nevermore
Can I forget! Peace! Go your way.
No newer friends can rob my heart
Of this. Youth has its own high day
Nor lives there any human art
To lure it back or bid it stay.
In you mine is the richest part.
I am content!

GRACE HAUSMAN SHERWOOD

Literature

Readers for Catholic Writers

P. J. CARROLL, C. S. C.

DOES the Catholic writer develop the Catholic reader or does the Catholic reader make possible the Catholic writer? The question reminds one of the priority of the hen or the egg. And it is almost as futile. There will be Catholic writers as long as there is literary impulse, and Catholic readers as long as Catholic people have leisure and a taste for the kind of art that finds expression in the things of Faith.

What is a Catholic writer? Perhaps some clever boy or girl in the grades will say that a Catholic writer is a Catholic who writes. Which is true in a sense, just as it is true to say a Catholic baker is a Catholic who bakes. In our definition, however, the subject matter is essential and the treatment of the subject is essential also. In one of the secular monthlies not so long ago, for instance, there appeared a paper on the "crucifixion" of the Catholic mind. The title might or might not suggest a Catholic treatment, though one found from the reading that it certainly was anti-Catholic. Hence the subject matter, rather than the title, determines the spirit. It is correct to speak of any Catholic who writes with understanding and certain distinction of style on Catholic themes, giving Catholic interpretation and point of view, as a Catholic writer.

As a matter of fact, the treatment of the material is at least as important as the material itself. For just as from the marble the sculptor may fashion what he wills, and from pigments the painter may paint what he wills, so the poet, fiction writer, essayist or dramatist may shape or color his material to suit his taste or prejudice. Art gets direction from interpretation. A certain fact of life may be presented as heroic by one writer; and another may distort the same fact until it becomes fanatical or absurd. A religious nun making "final vows" has called forth eulogy as for an act of supreme self-immolation, and pity as for an act of supreme self-deception. The Father Damien of Robert Louis Stevenson is a very different man from the Father Damien painted by the minister whom Stevenson excoriated. We are all so familiar with the way in which the Mass, religious life, celibacy, Catholic schools are presented by prejudiced writers and speakers, that no further illustration of this need be added.

To speak of the Catholic writer as one who gives the Catholic point of view, requires, perhaps, some sentences of explanation. Presenting this point of view does not mean controversy, Catholic apologetics, Catholic belief or practice. It is quite possible to write a good Catholic novel in which beliefs may be upheld without controversy, in which practices may be insinuated, not asserted. A book that is wholesome, that exalts virtue without extolling it, that introduces Catholic practices more as a background to a tale, or as an incidental paragraph of description or narration, is the result of high and difficult artistry.

Many of our Catholic writers are sincere, pious and

well-intentioned. But unfortunately good intentions do not make good writing. Sincere contributors not infrequently receive the rejection slips. One often reads pious verses that are very bad poetry. The good do not always write well, and the evil often make language sing for them. A pious essayist declared not long since—quoting Aristotle, perhaps—that an orator must be a good man. Which is no more true than that a painter or poet must be a good man. One can show virtue her image without being virtuous, and one does not need to be a total abstainer to be a prohibitionist. This is not said, of course, to minimize virtue or to glorify art. Rather, the purpose is to show that artistic feeling and insight and a knowledge of technique and industry are back of artistic excellence, and that virtue belongs in the supernatural and moral order. The pious and the good who write are often better intentioned than creative or artistic. Which does not prove that people must not be pious and good, but that the pious and the good who would produce literature must have seeing and emotion and a knowledge of the principles of literary form.

Assuming that the Catholic writer has creative qualities and skill in producing, will he have a following of readers numerous enough to make his efforts worth while? In other words, will the Catholic novelist or essayist or poet reach a satisfying number of Catholic readers?

This leads to another and a larger question: Are there in any great numbers what we have conveniently called Catholic readers? Are there—to set the matter more specifically—Catholic men and women who are followers of Catholic thought? Who are well-informed about recent books by Catholic writers on Catholic subjects? Our Catholic young men and women who attend colleges, are they pursuers of current Catholic prose and poetry? Our Catholic graduates, men and women, are they serious, consistent followers of what our foremost Catholic writers are producing? Are the places where these men and women meet and mingle Catholic centers of intellectual exchange? Do our Catholic professional and business men, our leading Catholic women, who read at all, read anything but what the average people of their calling and station of other faiths read?

One does not, of course, profess nationwide experience in answering these questions. But one may venture that if our limited experiences were assembled they might be summed up as follows: A reader of Catholic books, one who is well informed on the best that is done by professedly Catholic writers, is a rare person. Outside of certain clerical specialists and book reviewers and religious nuns, and a few hopelessly, old fashioned, domestic seculars the species is extinct. Note what the young men and young women students of our Catholic colleges are reading. Is it very much different from what the young men and the young women in all of the non-Catholic colleges are reading? Of course there are Catholic sections in the libraries of Catholic schools, and societies to encourage Catholic reading. But these sections have only a very limited patronage. In many of our colleges there is a definite propa-

ganda to create an interest in Catholic books, there are classes in which only Catholic writers are studied. All this speaks well for the efforts of a number of well-meaning individuals, but the results are not so far reaching nor so lasting as to awaken profound enthusiasm.

If one could examine the home libraries of our Catholics who profess to read, one would probably not note a high percentage of Catholic authors there. In many cases the books on the shelves would not offer any index to the Faith of those who own them. If we could note the magazines on the table, without transgressing the laws of good breeding, we would, perhaps, have a vivid reminder of a railroad-station news-stand. Coming nearer home, it might serve as helpful in the examination of our own literary consciences to recall how many Catholic books and magazines we take with us in our travels for train reading. If we are truly honest with ourselves is it not just possible we are somewhat timid about reading Catholic literature in the leisure of Pullman travel? Have we not a dread, which we hardly care to admit even to ourselves, of being considered religious minded and backward, old-fashioned and unadventurous? We are not against Christ nor His Church, but we do not feel called upon to advertise our persuasion as we make a social pilgrimage to Yellowstone or the Golden Gate. Yet we all read about America and talk about America and boast about America in our travels. We care not who hears us, for we are proud of our title to civic nobility. Do we show the same courage in proclaiming our title to spiritual nobility? These points are made not so much to form the subject of self-accusation as of self-examination.

Within recent years, the writer had occasion to visit some of the clubhouses in certain cities of a very prominent Catholic society. This organization has an impressive record of achievements in Catholic welfare. Yet it was noticed, while making this hurried pilgrimage, that there was not a single Catholic magazine in the reading rooms of this organization in cities visited, though by contrast practically every secular magazine of importance was visible on the reading tables. Now all this is not mentioned to appear critical, nor to minimize the good works of individuals or of groups, nor to take on an appearance of horror as at some frightfulness, but simply to note that even to the greenwood these things may be happening.

In treating of the outlook of present day Catholic literary production and consumption, no mention has been made of our literary tradition—the Catholic past. This for the chief reason that we are not here concerned with the past. From Chaucer down to Newman, and since Newman's time, the list is impressive and heartening. Their number and the important place they hold in poetry and prose writing should silence all noisy, shallow criticism about the crucifixion of the Catholic mind.

The Catholic writer and the Catholic reader must grow together. To this extent they mutually influence and react: the gifted writer quickens desire and develops taste in the reader, and the intelligent, sympathetic reader encourages literary impulse.

REVIEWS

John Paul Jones: Man of Action. By PHILLIPS RUSSELL, New York: Brentano's. \$5.00.

Born the son of a Scotch gardener, John Paul, more familiarly known by the surname he assumed after he had unintentionally killed a sailor at Tobago, stands out on the canvas of American naval history as one of the great commanders of all time, for he never lost a battle, yielded in any contest or failed in a public errand. Moreover, his career on land is as interesting as his doughty deeds at sea. Mate on a slave ship, skipper of a trading vessel, pirate on a Spanish corsair, eventually he captained some of our most important war-craft during the Revolution, topping his brilliant American exploits with generous services to France and the Empress Catherine of Russia. Much of his life is shrouded in obscurity but letters in private archives and naval and diplomatic records supply sufficient data to reconstruct a tolerably authentic biography. Of these and of earlier studies of the great man, even those of Brady, Buell and Mrs. De Koven, whose reliability has been vigorously questioned by scholarly critics, Mr. Russell makes copious use. However, he has not hesitated to add lines and colors of his own to the traditional portraits of the gallant sea-rover so that his narrative has novelty and freshness and is more than a rehash of old tales. In this connection he is at pains to emphasize as no previous biographer has done the large part that Masonry played in the career of Jones and, in fact, in contemporary political and social life. Notable among the documents he presents is an hitherto unpublished letter from Jones to Franklin, dealing especially with the Tobago incident, though unfortunately the *ipse dixit* of Mr. Russell is our only authority for its existence. Jones reached the apex of his naval achievements in the conquest of the Serapis and this story is particularly well told. In general the author is sympathetic towards his subject, though he does not gloss over his faults, noticeably his morbid sensitiveness and vanity, which were at the bottom of so many of his troubles. For though Jones had many staunch friends and stood high with Franklin and other leading statesmen and soldiers, he was not without his enemies so that treachery and political intrigue and petty jealousy ever dogged his steps. Unlike so many modern biographies, even the author's own story of Franklin, the volume is not iconoclastic nor padded with passages whose chief appeal lies in their morbidity. The engravings of Leon Underwood as well as the general make-up of the book deserve mention.

W. I. L.

Twilight Songs. By KATHERINE TYNAN. New York: D. Appleton and Company.

A Horn from Caerleon. By J. CORSON MILLER. New York: Harold Vinal. \$1.50.

Nearly four decades have passed since Katherine Tynan offered those first timid efforts in verse which ushered in, at the same time, her own career as a poet and a new era of religious poetry. Her power has never faltered and her appeal has strengthened and widened during the years. With regret one notes that these poems are significantly named the songs of twilight. But these vesper poems are in harmony with the songs of the earlier and the later day. They have the genuine spontaneity and the pulsing emotion so evident in all of Katherine Tynan's poetry, the same clear simplicity and harmony, and the sincerity of one who speaks not because she wishes to but because she is powerless to restrain the words that rise in her. The poems in this volume are in great part reminiscent of other times and other places: but in another mood, are forward looking into the dim adventures that are to come. "The Old Country" turns back to Ireland of long ago, that "magical country, full of memories and dreams," where "my youth lies in the crevices of your hills." In "The Dark Woman," with its eerie refrain "Is there anybody there to hear me calling," one discovers as poignant a poem as may be found in the whole contemporary poetry, and in "The Tramping Woman" as authentic a portrayal of mother

love. The concluding poems are notable additions to her large volume of Christmas carols, "The Thorns" being the truest to the medieval mode. Through all of Katherine Tynan's work there breathes the spirit of awareness of God and close sympathy to her fellow-men. J. Corson Miller has supplemented his earlier volume, "Veils of Samite," with the winnowings from the abundant verses published by him during the past five years. "A Horn from Caerleon" is a distinguished collection of verse, visioned with the modern mind but severely classical in manner. Precise in word-use, occasionally bold in phrase, with chiseled technique, the verses though clearly labored are far from being in any way stilted or laborious. Mr. Miller finds beauty through all of nature and looks on men and their ways with calm judgment. Because of his objective attitude, he does not allow his emotions full freedom. In his devotion to religious themes, and in his skill in clothing these themes with beauty, Mr. Miller follows in Katherine Tynan's tradition.

F. X. T.

The Breakdown of Socialism. By ARTHUR SHADWELL. Boston: Little, Brown and Company. \$3.00.

No one should gather from the above title that Socialism, as a political movement, is at an end. A breakdown may convey the idea of a temporary stop or a serious setback which may easily be remedied by proper adjustments. Thus it is predicated of post-war Socialism by Dr. Shadwell in this contribution to the literature of social politics. His study is an analysis of the aims, the legislation and administration of the Socialists based upon the utterances of its most representative protagonists and its own official records. Such evidence brings in a verdict of failure as a political movement. Nothing has shown more clearly than its own record the economic fallacies upon which Socialism is based, and the results of its disregard of the principles of organic change help to emphasize their importance. Dr. Shadwell not only gives an analysis, but a narrative as well. His tour of inquiry on the continent has yielded copious material for the story of Socialism's achievements in the unfortunate lands where it gained political power and wielded the authority of the government. The extreme volubility of leading Russian politicians simplifies the author's desire to satisfy the demand for information about the Bolshevik experiment. The other European countries, less sensational in their activity but more effective in their propaganda give their own contribution to the history of these Continental proceedings. From this comprehensive, clear-cut and extremely readable study an answer is gathered from experience to the real question raised by Socialism, which is not whether the existing economic order is perfectly satisfactory and incapable of being improved or superseded by a better one, but whether the one advocated by Socialists would in fact be any better, or is even practicable at all. Hitherto they have simply assumed its superiority.

J. G.

The Locomotive-God. By WILLIAM ELLERY LEONARD. New York: The Century Company. \$4.00.

Autobiographies always have a fascination. We like to get inside the mind of another. But when it is an abnormal mind that we are invited to enter for a personally conducted tour, we may well feel that the exploration is a bit precarious. Hence we question the advisability of offering Professor Leonard's strange life-history to the general public. Rather is it a book for physicians and students of clinical psychology. The author has been the victim of some extraordinary phobias, which have been aggravated by repeated acute seizures until they have penetrated the whole texture of his life and become almost a chronic fear of fear. His autobiography becomes a clinical study, whose findings are well summarized when he writes: "The phobias of the human mind may take infinite forms and intensities, from the irrelevant whimsies dormant in one's ordinary activities to dominating terrors that radiate their effects into half the daily affairs of life." Yet he finds place in the narrative for surprising excursions into the fields of philosophy, morals, and theology, where he dogmatizes with no less temerity

and absoluteness than in his chosen field of literature and philology. He revises the natural law with an assertion, explains away to his own satisfaction Christianity, theism, and personal immortality, and concludes with the pathetic assurance, that his life has not been without some measure of success. One would like to hope that at the State university which he chose because there his "religious and political heterodoxy would get him into less trouble," he is a little more restrained than in this volume.

C. I. D.

BOOKS AND AUTHORS

Judaism and Catholicism.—The question of the acceptance or the rejection of Christ as the Messiah by the Jewish people is still open for discussion. When Jesus first came to His own blood-relations, He wanted their loyalty; no less does He seek it today. In order to help those of the race from which Jesus was born to find the Messiah, Rosalie Marie Levy has prepared her latest little apostolic volume, "Judaism and Catholicism" (New York: Station D. Box 158. \$1.00). The instructions are arranged in the form of question and answer. They are designed to fit into the background of Jewish teaching and to answer specifically the problems that arise in the mind of a Jewish seeker after truth. Thus, insistence is laid upon the Old-Testament history and teaching, on the prophecies in regard to the coming of the Saviour, on the attitude of the Catholic Church in regard to the Jews. The essentials of Catholic belief are expressed in an orderly and clear fashion. Miss Levy's volume should prove helpful to a far larger circle than that which she has so zealously gathered about her in New York.

In the widespread questioning of religious objectives and the prevalent abandonment by young Americans of the beliefs of their fathers, traditional Judaism as well as Christianity has been put on the defensive. Sensing the significance of the indifference of many of his people to their splendid inheritance, and the tendency to surrender it in favor of agnosticism, rationalism and "ethical culture," Maurice H. Farbridge offers in "Judaism and the Modern Mind" (Macmillan. \$2.25), an apologia for Israel's ancient faith and traditions. He defends the Jewish Bible and Jewish tradition. The quibbles of science against the Pentateuch and miracles are met specifically, though not always accurately and adequately. The author is a reverent protagonist of many orthodox ideals, at which current literature quite generally scoffs.

The story of the Jews from the days of Abraham to the latest Zionist developments is told by Max L. Margolis and Alexander Marx in "A History of the Jewish People" (Philadelphia: Jewish Publication Society). Text, bibliography and extensive chronological tables bring the volume up to well over 800 pages. The Jewish viewpoint which other considerations would often modify is presented throughout. Just a little less than two pages are allowed to Our Lord, spoken of as "son of a carpenter at Nazareth," who overdraw the love of one's enemies and over-emphasized the Divine love.

A learned study of the documentary evidence discovered in late years concerning a Jewish colony in the days of the Pharaohs, is given by Franciscus Xav. Kortleitner, O.P., in "De Judearum in Elephantine-Syene colonia ejusque rationibus cum veteri testamento intercedentibus" (Innsbruck: Felizian Rauch, I. M.).

Useful Biography.—Montaigne is credited with the aphorism that to make a right judgment of man you are chiefly to pry into his common actions and surprise him in his everyday habits. Kathleen Woodward has done this sympathetically and enthusiastically in the case of one of the world's outstanding women; as a consequence, her volume "Queen Mary of England" (Doran. \$5.00), is not without interest. Because she is not one to seek the spotlight her Royal Highness is not any too well known even among her own people. At the same time her public and private life may well serve for the admiration and imitation of contemporary womanhood. Queen Mary possesses many beautiful traits of character and has shown herself an admirable wife and mother

and, when her queenly position and especially the War and the social reconstruction work that followed called for a display of her talents, a splendid public-spirited woman. In a sense her biography illustrates the nobility of the commonplace and though the volume does not always read easily, Miss Woodward skilfully shows us how charmingly human she is, how womanly, how cultured, how motherly, tactful, intelligent and practical.

A welcome addition to the series of "The World's Classics" is Izaak Walton's "Lives" (Oxford: American Branch. 80c). Many who know the gentle Isaak as the author of "The Compleat Angler" are probably not aware that he was also a biographer, for the "Lives" are not so widely known. In this volume are sketches, they are hardly more, of John Donne, Sir Henry Watton, Richard Hooker, George Herbert and Robert Sanderson. They are interesting, though the style is discursive. A notable feature is the author's inclusion of extracts from his subjects' correspondence. One wonders whether, in English, there be an earlier example of a biographer who makes such use of private letters to further illustrate the character he is drawing.

Books For Children.—For little people from ten to twelve there is good history and princely adventure in the story of Richard the Fearless as told by Charlotte M. Yonge in the "Children's Classic Series" under the title "The Little Duke" (Macmillan. \$1.75). The gallant youngster as well in the hands of his enemies as when he moves through court or cloister or rides at danger through lonely woods is the sort of lad to excite warm and affectionate friendship in chivalrous breasts.

The Rhine country and Switzerland in turn afford the background for the diverting incidents that form the chapters of "Gritli's Children" (Lippincott. \$1.50), by Janne Spyri, translated by Elizabeth P. Stork. Real boys and girls move through its pages. Their varied interests and characters lend color and movement to a pathetic central theme. Their joys and sorrows and mischief-making will instruct and amuse young people.

"Kenyo Kiddies" (Lippincott) is from the pen of an English-woman, May Baldwin, and tells a rather long-drawn tale of settlers' children in East Africa that is not likely to make a strong appeal to youthful America. They will find it hard to enter into the lives and interests of the boys and girls who mingle in its pages, so unfamiliar are the conditions that surround them.

Among the stories that have perennial interest because they so intimately portray human nature are Charles Dickens' yuletide tales. The older generation will accordingly be glad to see them prepared for the younger set in a handsome pocket volume, "Christmas Books" (American Branch: Oxford University Press. 80c), in the "World's Classics Series."

Helen Hill and Violet Maxwell have written and illustrated another of their attractive "Charlie" books for minims. In "Charlie and His Friends" (Macmillan. \$1.00), we accompany Charlie to the country for the summer, live in his surprise house, go with him to the village school and make the acquaintance of his friends.

For Little Ladies.—Little ones of kindergarten age who have not the advantage of the guidance that comes from a teacher in the classroom to help them do interesting things, can be entertained at home by means of such suggestive volumes as "With Scissors and Paste" (Macmillan. \$1.60), a book of toy-making, by Leila M. Wilhelm, and "The Piece Bag Book" (Macmillan. \$1.60), a first book of sewing and weaving, by Anna La Tourette Blauvelt.

"You're a funny kid," her cousins and her schoolmates more than once tell Janice Bartlet. In a sense she is, so different has Jane Abbot made her delightful little heroine in "Janny" (Lippincott. \$1.75). Orphaned in Canada she finds herself the reluctant guest of some rich relations in the States. How she matures under her new environment and pluckily works her way into the affections of a selfish household, scattering blessing about her even when her own heart is breaking under neglect, makes a pretty tale with plenty of surprises.

The Sower of the Wind. Transplanted. The Small Bachelor. The Luck of the Laird. The Flower Show. A Man of Little Faith.

Richard Dehan (Clothilde Graves) has added another powerful romance to her list of distinguished novels in "The Sower of the Wind" (Little, Brown. \$2.50.) With an introduction that seems somewhat faltering and even awkward, the story rises in intensity and sureness to one amazing climax after another. It is located in the Australian bush and concerns mostly an English Jew, who is making a fortune in pearling, and his attraction towards a native woman who, as an infant, had been adopted by an American woman atheist and used as an experiment in proof that the native intelligence is equal to that of the white races. The nobility of this one beautiful specimen of womanhood is in violent contrast to her kinsmen of the tribes, with their diabolism and superstitions, their horrible customs and terrifying magic. The Catholic note is strong and vibrant, sounded as it is mostly by an heroic and saintly missionary Bishop.

Brand Whitlock is now making a specialty of the reactions of American heiresses to European aristocrats, and if style with delineation of character alone be considered he is assuredly to be accounted a skilful workman. In "Transplanted" (Appleton. \$2.50), Dorothy Manning achieves her ambition to become a French countess with the ancestral chateau in the background; but soon she realizes that her dollars, rather than her American ideals, are the reason why she has thus been permitted to become an outside member of a very exclusive family. Her husband, Count Granvallon, and a very despicable roué, frankly tells her: "The fact is, we are old and run out; a rotten lot, I fear." That the fear is exceedingly well founded becomes almost at once evident to the reader and causes him to wonder why the author should have taken so many pages to prove this nauseous fact. The book may be of some value to the social climber by way of warning; for the young it should be taboo.

There is this about the books of P. G. Wodehouse: their humor is not only well mannered and uproariously genuine, but it is also based on traits that make us sympathize while we laugh. "The Small Bachelor" (Doran. \$2.00) is merely another flashing example of this attractive quality. It is a quick-moving novel of great interest and keen enjoyment.

A poor but courageous young man, a spoiled sophisticated heiress, a lovely Highland lassie, two double-dyed villains and of course a priceless Collie. These are Albert Payson Terhune's materials for "The Luck of the Laird" (Harper. \$2.00). Quite ample for any writer of thrilling romance. The story is swift-moving, and can not help reaching a happy ending. Characterization is a bit weak, but there is action aplenty. One can not have everything in a single novel.

Denis Mackail in "The Flower Show" (Houghton Mifflin. \$2.50), has written a delightful story, which may or may not be designated as a novel. He narrates the events of a single day in an English country town. The occasion is the annual flower show and, from the break of dawn until the night has somewhat spent itself, there is a constant procession of the denizens of the district passing before the reader. The writer has a keen eye and he paints his pictures with artistic skill. There is also a quiet humor that adds to the pleasure which the discerning reader will derive.

Reginald Wright Kauffman, a convert to the Eastern Orthodox Church, compounds an uncomfortable picture of Episcopalian parish life in "A Man of Little Faith" (Penn. \$2.50). Mrs. Litchfield bribes Bishop Meeker, who in turn gouges the Rev. John Felton, "the man of little faith," and drives the High Church Father Breathwald to suicide. She brings about Felton's worldly success and his spiritual compromise. The weaknesses of the Episcopalian system are worked up into a sort of emulsion of pride, jealousy and disappointment. A Catholic, as well as an Anglican reader, is apt to feel some unfairness in this working out of a mistaken spiritual system through the medium of personal littleness and scandals.

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department.

A Modern Martyr

To the Editor of AMERICA:

The following is from a letter of a Mexican lady to her son in the United States.

I am going to tell you about the beautiful death of a holy martyr, an old priest, as related by a Sister living in this city.

In a small town near Mazatlan, a port on the Pacific coast, these Sisters founded a convent. Their chaplain was this old priest, who every day said Mass at the convent and performed the other ministries. He lived in a little house at some distance.

One day, early in the morning, as the Father was approaching the convent, some soldiers who were awaiting him nearby assaulted him and said to him, "You are a priest, old man. Where are you going?"

"I am going to say Mass, dear sons."

"Well, then, don't you know it's forbidden to say Mass?"

"Nobody has ever forbidden me to do so, dear sons."

"Now, tell us: 'Hurrah for who?'"

"Maybe for you," answered the priest, "Long live Calles." But I may not say so."

Then they asked again: "Long live who?" and the priest replied: "Long live Christ King!"

They pierced his breast with a bullet and he fell down. At this time some good people who were looking on came close to him and lifted him and carried him to his little home. One of the Sisters changed clothes with a poor woman and taking with her some cotton, ether, alcohol, an injection, etc., went out to help him. This is the same Sister that related the facts.

When she arrived, she asked the priest: "What happened to you, dear Father?"

"These good people, my daughter," he answered, "are now sending me to heaven. Leave me, daughter, as I am now going to heaven to beg God for you, so that you may get out of this with bliss." And he died. What a beautiful death! Blessed be God in His martyrs!

May the readers of AMERICA join in this good priest's prayer for unhappy Mexico.

El Paso, Texas.

R. B.

On the Foreign Missions

To the Editor of AMERICA:

When one learns of what others are suffering and enduring in order to spread the Catholic Faith among those who have not as yet received that great gift from God, it makes the blessing of faith more precious and invaluable in our eyes.

As New York Diocesan Director of the Society for the Propagation of the Faith, offices at No. 462 Madison Avenue, New York City, we learn daily through our mails what missionaries suffer in their heroic work for souls in other lands. Recently, we received a letter from Rev. Robert E. Holland, S.J., of Mindanao, P.I., wherein he says:

Since we have come into control of this mission, we have all discovered needs we never knew before. For instance, here the rafters supporting the roof are rotted away and one large beam lacks only one-half inch of falling through the ceiling. If anything happens as in the Holy Land—? One carpenter estimates about \$300 to \$400 necessary for repairs. An entire new house is imperative at Balingasag to replace the rat-ridden hovel built there over sixty-five years ago.

Again, we have a letter from Rev. J. Lucchesi, S.J., of the Holy Cross Mission in Alaska. In closing his letter he says:

Kindly excuse my bad handwriting. My typewriter is out of order and needs repairing. A cloud of wicked, vicious mosquitoes feed on my hands while writing, also on my cold head and even smuggle themselves into my sleeves, collar, etc. In summer they are a real pest and torment; that makes us prefer the cold winter.

And then a third letter, from Rev. Joseph Lucas, S.J., wherein he says:

Since February, I have been living like a tramp, sleeping where I could, eating when I could, baptizing, marrying,

preaching, catechising, building, saying Masses, holding processions and meetings, covering over four thousand miles giving the Last Sacraments to everybody during the cholera epidemic, with the result that I am laid down with malaria and a cough with galloping hoofs stampeding through it. True, there is no limit to God's grace, and the Lord can raise up missionaries out of stone. But there seems to be a limit to finite energy and human endurance.

Readers can appreciate, I am sure, the good they are doing when they contribute to the Society for the Propagation of the Faith. I thought these letters would interest the readers of AMERICA.

New York.

THOMAS J. McDONNELL, Dioc. Dir.

Medical Mission Day

To the Editor of AMERICA:

As the Feast of St. Luke approaches, we are reminded once again of his special apostolic work. We recall that it was Luke, the physician, who accompanied Paul, the preacher, on his missionary tours. Side by side they traversed the non-Christian areas, carrying the message taught by the Messiah. Christ had healed even as He preached, and had instructed His Apostles not only to preach the Gospel but also to heal the sick.

Because St. Luke was a physician he has been chosen as the patron of many medical societies. Because of his special missionary and medical activities while on earth, his feast day, October 18, has been selected as Medical Mission Day.

Medical Mission Day was initiated in 1926. Great spiritual benefits accrued to medical missions, and material assistance was not lacking. In hospitals, schools, convents, monasteries and other institutions throughout the country, Masses, prayers, and good works were offered for medical-mission activities. European missionary institutions joined with Americans. Missionaries in the field completed the link by praying and by having the members of their flock pray for the benefactors of medical missions.

To readers of AMERICA who are still unmindful of the importance of this activity, I particularly address this communication. Recently the sad demise of the young Sister of St. Joseph who gave her life in the interior of China grieved us. During the long flight from the interior to Shanghai, when the missionaries were forced to leave their posts, their supplies and personal effects were lost and stolen. Medical supplies had been completely consumed, and no other medical assistance could be obtained. Weakened by privation and suffering, Sister contracted malaria and succumbed.

But Sister Clarissa was not the first missionary to die, prematurely, without medical help. Father McShane of Maryknoll was without medical aid when he died of smallpox in China not many months ago. Father Monahan, S.J., died in the Philippines last year. Even while his letter appealing for medical help was crossing the waters, a cable was received from his confreres stating that an eight-hundred mile journey to the hospital from his mission post proved fatal. The sad death of Father Price, who was so far removed from necessary operative aid that medical assistance was impotent when he finally reached a hospital, is indelibly impressed upon our memory. We have statistics showing that hundreds of other missionaries have lost their lives unnecessarily, in the human order, because medical assistance was wanting.

Our duty is clear. We must send medical help, personnel, and supplies to the missionaries in the field. Missionaries, before leaving home lands, must be given medical training to meet emergencies in the absence of professional doctors and nurses. Natives must soon be trained in medicine so that they can minister unto their own.

This program of activities has been entrusted to the Catholic Medical Mission Board with national headquarters at 25 West Broadway, New York City. The Board is dependent upon individuals to help these activities, and it takes this means of asking all to join in the effort to enroll the interest of all Catholics to pray for medical missions, particularly on Medical Mission Day, October 18. If any wish to help in other ways, their assistance will be deeply appreciated.

New York.

DOROTHY J. WILLMANN.

In Behalf of Pullman Porters

To the Editor of AMERICA:

Permit me to express the sincere gratitude of the officers and membership of the Brotherhood of Sleeping Car Porters for the able, constructive and inspiring editorial "The Slave of the Pullman" appearing in your issue of October 1.

You have spoken on this question like few other editors have. We have had favorable editorial comments from newspapers and magazines located in every corner of the country, as well as in Europe, but your expression on the economic and humanitarian aspects of the struggle of the 12,000 Negro Pullman porters and maids to lift their economic, cultural and social level is by far the soundest and most encouraging.

Contrary to the many misrepresentations of our movement, the Brotherhood of Sleeping Car Porters is deeply concerned with the standards of service rendered the traveling public, and is eager to cooperate with the management of the Pullman Company, with a view to this end. We feel that nothing good can be gained by coercion, intimidation and stifling of the higher hopes and desires of men, especially when these men are peacefully employing legitimate means to secure the rights they justly deserve. On the contrary, we believe that great and lasting good will result, when workers know that the attitude of their employer toward them is a humane one, one which recognizes the workers' God-given right to life, liberty and happiness.

In behalf of the membership of the Brotherhood, accept our grateful appreciation for your editorial.

New York.

FRANK R. CROSSWAITH.

Union Labor Criticized

To the Editor of AMERICA:

It seems AMERICA is an upholder of Union Labor. I hold that Union Labor is selfish beyond reason; that it tries by violence to impose the will of its trouble-making managers on the public and is unwilling, as a rule, to bear any of the hazards attendant upon business. If it knows so much more about mining coal, for instance, than the operators, why does it not put the money it loses in striking into a coal-mining business and run it to suit itself? Has not any man who properly conducts himself a perfect right to work as he sees fit without interference from any organization exclusive of Church and State?

Washington.

JOHN O. LEE.

"What's Wrong with the Courts?"

To the Editor of AMERICA:

John Wiltbye has written very much to the point in his article "What's Wrong with the Courts?" in the issue of September 17. He has struck the nail on the head many times in the past; but is it getting in any deeper? Isn't he trying to penetrate a stone wall? But keep on hammering, Mr. Wiltbye!

Our criminal laws and our courts have come in for much severe criticism in recent editorials of papers and in magazine articles. Yet we have become so callous to views expressed on the causes of crime that we pay no attention to them unless they crystallize in the form of a preponderant "public opinion." The present court system and its administration is "good business" for the legal profession. Why should they bother? Many attorneys today take the stand that it matters little, if at all, whether the accused be guilty or innocent, whether justice be done or frustrated, provided there be money in the case and the technicalities of the law and the courts be observed.

Only yesterday an editorial appeared in one of our local papers in which the writer castigates our archaic crime laws and our criminal procedure for defeating justice. He quotes Mr. Ferdinand Pecora, Assistant District Attorney of New York, with approval for maintaining in a speech that our outworn laws and practices place public prosecutors under as great a handicap as a force armed with blunderbusses and bows and arrows fighting an army with machine guns, field artillery, and airplanes. He says:

The whole purpose of the original laws was to protect the individual in his rights, but conditions have changed to such an extent that the clever criminals now utilize these legal technicalities in covering up their crimes. Everybody knows the difficulties experienced by the police in keeping up with the means which are now at the disposal of unprincipled crooks and the same thing applies to the courts after these same offenders have been placed on the dock.

Criminality is a highly developed game today and more "honorable" individuals than the "stool-pigeons" and "fences" are playing it for what it is worth. It is hard to get conclusive evidence against the latter. Hence their number is increasing. It is a profitable game. "Inefficient Courts and the Crime Wave" was the heading of an article in the *Review of Reviews* some months ago. Mr. E. B. Howell, the writer, arrived at the same conclusions that Mr. Wiltbye developed so pertinently. Europeans stood aghast recently when the Damocles sword fell upon the heads of the two murderers after it had hung suspended so ominously for six years. Execution after six years of delay!

Mr. Wiltbye, your besom and scourge will not clean the house of the American Bar Association. Your TNT will undoubtedly wreck it. Would the Association erect a stately building with a solid foundation in its place? Probably not, so long as the criminals are securely entrenched behind an army of sob-sisters and unprincipled attorneys and are protected by legal barb-wire entanglements, interminable court delays, and gas attacks of maudlin sentimentality and silly crime philosophy.

Philadelphia.

PHILIP H. BURKETT, S.J.

Laymen and Convert-Making

To the Editor of AMERICA:

AMERICA, September 24, page 565, has a very opportune essay entitled "The Layman and Convert-Making," by M. D. Forrest, M. S. C. It need not be repeated that the Catholic layman is a powerful convert-maker by being a sincere and practical Catholic. It is a well known fact that servant girls have brought their masters to God's Church by their anxiety to assist at the Holy Sacrifice of the Mass. There are many ways for the lay people to impress non-Catholics. When Catholic laymen tip their hats when passing a Catholic Church, non-Catholics ask the reason for doing so. Not all Catholic laymen may have the gift of speech to express themselves properly but they can scatter pamphlets in all directions. We have now cheap leaflets on all Catholic subjects; it is a pity that not more of them are distributed among our spiritually starved non-Catholics. The long winter nights are near at hand. What a blessing if our lay Catholics were to devote themselves to Catholic reading and be supplied with answers on all Catholic subjects!

Denton, Texas.

RAYMOND VERNIMONT.

To the Editor of AMERICA:

Your recent issues have shown us many excellent ways in which Catholic laymen can spread the Kingdom of Christ. To the dissemination of Catholic literature, intelligent conversation, and silent sermons of example, another means might be added, a simple yet a potent one, prayer. Indeed, is it not the most important means of all?

In this month of October one thinks immediately of the Rosary and the wonders wrought through Mary's power. How convert the millions, redeemed by the Blood of Jesus Christ and destined for eternal glory? To attempt such a task without prayer would be presumption, but to do so with Mary's aid seems natural and plausible.

The faithful of Rome once saved Christendom from the terror of the Crescent by the power of the Rosary, when Don John crushed the Turkish fleet off Lepanto on that first Rosary Sunday of 1571. How many souls could be saved today through the intercession of the Rosary, that blessed chain that can fetter the forces of hell and bind Catholic America with one heart and mind to the Sacred Hearts of Jesus and Mary!

Los Angeles.

J. R.